

CERTAYNE REASONS and Arguments

Proving that it is not lawfull to heare
or have any spirituall communion with
the present Ministerie
of the Church
of England.



Ier. 50. 14. 15.

Put your selves in array against Babylon round about, all that bend the bow, shoot at her, spare not arrowes: for she hath sinned against the Lord.

Cry against her round about, she hath given her hand, her foundations be fallen, her walles be destroyed: because it is the vengeance of the Lord, take vengeance upon her: as she hath done, do unto her.

Rev. 18. 6.

Reward her even as she hath rewarded you, and double unto her doubles according to her workes: in the cup wherein she hath mixed, mixe her the double.



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In the yeare of our Lord:
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CERATANE REASONS



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To the Christian Reader, grace and peace
in our Lord Iesus Christ.

He Reasons following, I have published (gentle Reader) for thy good, and for the truthe sake which we witness to the world. The causes of our separation from the Church of England are divers, as in other Books already printed may be seen. This treatise handeth purposely but one of them, which is concerning their present Ministerie: and was (for the substance of it) written long synce in nine Reasons, which now I have revised and reduced to seven. In the propounding and handling whereof, I have both inserted divers things which I met with in some writings of Mr John Penry that faithfull Martyr of Iesus Christ; and annexed sundry testimonies and Arguments out of the Books of the forward Preachers now abroad in mens hands. The third Reason, which is taken out of Rev. 14. 9. 10. 11. hath his weight according to the right vnderstanding of that place. Concerning which (as Mr Ridley that blessed Martyr of Christ did in his time) I will commit the judgement thereof, and of all the rest, ^{See hereafter, p. 55.} so the spirituall after, p. 55. man: to be tryed and judged by the word of God, which is the onely rule of truth; and so to be received and approved, as they shalbe found to beare weight, being layd in the skoales of Gods sanctuary; & not any otherwise or further at all.

The Reasons are set downe in the forme of Syllogismes. And the two first (which conteyne in them the grounds of the rest) have more specially the confirmation of them also handled after the same manner. A course that some have desired for the further tryall of our cause. Which now I wish it may help them forward to yeeld vnto the truth. And if thy self (Christian Reader) reapest any fruit by our labours, give God praise, and pray for vs the vnworthiest of his servants, who are every where contemned blasphemed and oppugned, for the Name of Christ: As hath ben the lot of the Churches and servants of God in all ages, yea and of Christ our Lord himself. But it is ymough for the disciple to be as his Master, and the servant as his Lord. Therefore will we beare it with pacience, and rejoice in it: wayting till the Lord our God bring forth his truth as the light, & our judgement as the noone day. Great (we know) is the truth, and strong is the Lord, that will destroy Babylon, and will mainteyne the cause and avenge the blood of his servants. Rev. 17. and 18. and 19. chap. with Ier. 50. and 51. ch.

Now therefore let me exhort all, both Preachers and people, high and low, to compare together the Scriptures of the Prophets and Apostles concerning the work of God and fall of Babylon past and to come; and to take heed vnto themselves, that they harden not their hearts, but whiles it is called To day, to hearken vnto the voice of the Lord, who sayth vnto vs concerning the spirituall Babylon & all her assemblies

The Preface.

semblies and worship, Go out of her my people, that ye partake not with her snares, and that ye receive not of her plagues: as of old he layd to the Iewes concerning Babylon in Chaldea, Go out of the middes of her my people, & deliver ye every man his soule frō the fierce wrath of the Lord. Rev.

"Ier. 50. 23. 18. 4. with Ier. 51. 45. And let there be heard, * the voyce of them with Rev. 19 that flee and escape out of the land of Babel, to declare in Zion the vengeance of the Lord our God, the vengeance of his Temple. For it is written, Thus saith the Lord of hosts, The thick walles of Babel shalbe broken downe, and her high gates shalbe burnt with fire; and the people shall labour in vayne, and the folk in the fire, and shalbe weary. Ier. 51. 58. Which how true it is & wilbe found in the Antichristian Babylon, as it hath ben in the Chaldean, let all that are wise observe, & make good vse thereof vnto themselves.

And in speciall (as now I have occasion) let me intreat the Preachers seeking reformation, seriously to mynd the Books which many of them selves have written against their present estate, & with indifference to judge whether their owne Arguments (howsover intended or alledged otherwise by themselves) rely not vpon such grounds, as are in very deed against their Ministry, aswell as against their Ceremonies; against the executing of the one, aswel as against the vsing of the others; & withall against the keepping of communion with them in such estate: albeit they have not hitherto so appleyed or acknowledged it theselves. Which God in his tyme give them to do for their owne comfort & benefit of others.

And the Lord guyde vs in these and all other things by his word and spirit in the way of his truth, keeping vs from errour and every evill way, and preserving vs to his heavenly kingdome, by Iesus Christ: who is the way, the truth, and the life. Amen.

Thyne in the Lord:

Francis Johnson.

REASONS

and proofes from the Scriptures,
and other testimonies,

Shewing that it is not lawful to heare or
have any spiritual communion with the
present Ministerie of the Church-
assemblies of England.

The first Reason.

All are bound in the worship of God to hear and com-
municate onely with that Ministerie which Christ
hath given, and set in his Church, for that work.

But the present Ministerie of the Church-assem-
blies of England is not that which Christ hath given,
and set in his Church, for the work of his Ministry.

Therefore it is not lawful for any in the worship of God to hear
or communicate with the present Ministry of the Church-assem-
blies of England.

The proof and declaration of this Reason, in the several parts thereof.

The Proposition or first part of the Reason is evident
and certayn: 1. Because Christ hath given his Mi-
nisterie to his Church, as a fruit and confirmation of his
ascension into heaven, whose gift therfore cannot therin
be refused without denying or derogating from the truth
and benefit of that his ascension. *Ephe. 4. 8,-12. with Ps.
68. 18. 1 Cor. 12. 4. Rev. 1. 13. 16. 17. 18. 20.*

2. Because he hath set his Ministerie in his Church,
as Lord and King therof, whose appointment therefore

A may

may not be altered or disobeyed. *1 Cor. 12. 5. 28.* With *Heb. 3. 5. 6. & 9. 10. 11. Mil. 1. 6. Luk. 6. 46.* and *19. 27. Col. 4. 17. 1 Thess. 5. 12. Rev. 15. 13. 16. & 22. 18. 19.*

3. Because he buildeth and worketh by and in his owne Ministerie, as God, who is gracious and powerful, working all in all, to whom therfore in his worship all submission and obedience is to be yeelded in his own Ministerie onely, and in no other whatsoever. *1. Cor. 12. 6. 28.* With *Heb. 3. 3. 4. 1 Thess. 4. 8. 1 Tim. 3. 1, - 15. Rev. 1. 8. 16. 20. and 2. 1. & 3. 1. 14.*

4. Because to his owne Ministerie onely, he calleth his people and promiseth his presence and blessing: so as in rejecting it & admitting another, men do (as much as in them lyeth) reject and refuse his blessed presence, and deny the obedience which they ow vnto him. *Mat. 28. 20. Luk. 10. 16. Ioh. 13. 20. 1 Tim. 3. 1. 15. & 6. 3. 4. 5. 13. 14. Rev. 2. 1. and 3. 1. with Lev. 26. 11. 12. 15. 16. Deut. 33. 10. 11. Isa. 62. 6. 7. 8. Ier. 3. 15. Zach. 14. 20. 21. 2 Thes. 2. 3. 4. 10. 15. 16. 17. Rev. 22. 18. 19. 20.*

THe Assumption or latter part of the Reason, is proved thus:

The Ministerie which Christ hath given and set in his Church, is of Apostles, Prophets, Evangelists, Pastors, and Teachers, spoken of *Ephes. 4. 11. 12.*

But the present Ministerie of the Church of England is none of those, spoken of *Ephe. 4. 11. 12.*

Therefore it is not the Ministerie which Christ hath given and set in his Church.

The Proposition is playn and vndenyable.

The Assumption is shewed thus:

The

The present Ministry of the Church of Engl. is of Prelates, Priests, and Deacons:

But neyther the Prelates, Priests, nor Deacons of that Church be Apostles, Prophets, Evangelists, Pastors or Teachers, spoken of *Ephe. 4. 11. 12.*

Therefore the present Ministry of that Church is none of those, spoken of *Ephe. 4. 11. 12.*

The Proposi-
tions (for the
former) must
be transpla-
ced here.

The Proposition is manifest by their Law, & constitution. The *Law* of that Church establisheth not nor admitteth any other Ministry, but that of their *Prelacy Priesthood and Deaconry*, received among themselves or from the Papists. Their *constitution* is such, as al the Ministers of that Church must be *Priests or Deacons*. And these also eyther in a superiour degree, as the *Prelates, the Lordbishops, Archbs, Suffraganes, &c.* or in an inferiour, as the *Parsons, Vicars, Stipendaries, Chapleynes, &c.*

The Assumption is thus proved:
And first concerning the three first spoken of *Ephe. 4. 11.*

The offices of the Apostles, Prophets, and Evangelists, were extraordinary & the chiefest appointed by Christ, for special imploymēt, in laying the foundatiō of the Christian church & religiō through the world, preaching the Gospel every where, erecting the kingdom of God in al nations, opening & foretelling the things revealed vnto them by the holy Ghost, planting the Primitive Churches, and settling them in the faith and ordinance of Iesus Christ which should continue to the end of the world, &c.

But such are not the offices of the Prelates, Priests, or Deacons of the Church of England.

Therefore they are not the Apostles, Prophets, or Evangelists, spoken of Ephe. 4. 11.

More particularly :

The Apostles spoken of Ephe. 4. 11. were such, as every one of them had & were to have these properties, That with their eyes they had seen the L. Iesus, 1 Joh. 1. 1. 1 Cor. 9. 1. and 15. 7. 8. 9. Act. 10. 39. 40. 41. That by him immediately they were appointed to that office, Mat. 28. 18. 19. Act. 1. 2. 24. 25. 26. With Prov. 16. 33. Gal. 1. 1. That of him (and not of man) they received the doctrine and commandements which they delivered to the Churches, Mat. 28. 20. Act. 1. 2. & 4. 13. Gal. 1. 12. & 2. 6. &c. That they were sent into the whole world to preach the gospel to everie creature, to the Iewes and Gentiles of all nations, Mat. 28. 19. 20. Mar. 16. 15. Rom. 15. 19. Act. 9. 15. and 12. and 14 chap. &c. That as Maister-builders they layd the foundation which should alway continue to the end, Math. 28. 19. 20. With 1 Cor. 3. 10. 11. Ephe. 2. 20. & 4. 11. 12. 13. Rev. 21. 14. That they should all be of equall authority, Mat. 20. 25. 26. 27. 2 Cor 12. 11. Gal. 2. 9. Rev. 21. 14. That they were filled with the gifts of the holy Ghost, with variety of tongues, ability to prophecy, power to work miracles, and to shew vndoubted argumēts of their Apostleship, &c. Act. 2. & 3. & 4. & s. ch. &c. with Joh. 16. 13 & 20. 21. 22. 1 Cor. 14. 18. & 2 Cor. 12. 11. 12.

But such are not the Prelates Priests or Deacons in the Church of England.

Therefore they are not the Apostles, spoken of Ephe. 4. 11. And Paul sayth, that God set forth him and Barnabas the last Apostles, appointed to death, &c. 1 Cor. 4. 9. If they were the last, how shal we now look for any mo after them? Or if any wil yet so think of themselves or others, we may be sure the tryall of them by the word of God wil

wil evince them to be such as the Church of Ephesus foud to be lyars, which said they were Apostles, but were not so in deed. Rev. 2. 2.

The Prophets, spoken of Ephe. 4.11. were such as (with the Apostles) had the Gospel revealed vnto them by the Spirit, and delivered it for the foundation of the Christian Churches and religion, and by speciall revelation opened & applyed the Scriptures of the former Prophets, and in waughty cases foretold things to come, as by the holy Ghost was shewed vnto them. Ephes. 3. 5. and 2. 20. With 4. 11. 12. 1 Cor. 12. 28. Act. 11. 28. and 21. 10. 11.

But such are not the Prelates Priests or Deacons of the Church of England.

Therfore they are not the Prophets, spoke of Ephe. 4 11.

The Evangelists, spoken of Ephe. 4.11. were such as having appointment & direction by the Spirit or the Apostles, preached the Gospel abroad, and brought the Churches to a settled estate, according to the order prescribed them by the Apostles, whose companions and assistants they were, going whither they sent them, and returning whither they would have them. Act. 21. 8. With chap. 8. 5. 12. 26 29. 30. 35. 39. 40. 2 Tim. 4. 5. 9. 10. 11. With Rom. 16. 21. 1 Cor. 4. 17. and 16. 10. 2 Cor. 1. 1. 19. Phil. 2. 19. 22. 1 Thes. 3. 2. 6. 1 Tim. 1. 2. 3. &c. and with Act. 16. 1. 3, and 17. 14. 15. and 18. 5. and 19. 22. and 20. 4. Col. 4. 10. 11. with Act. 15. 39. 40. Tit. 1. 4. 5. and 3. 12. With 2 Cor. 8. 23.

But such are not the Prelates Priests or Deacons of the Church of England.

Therfore they are not the Evangelists, spoken of Ephe. 4. 11.

The Propositions of these particular reasons are evi-

dent by the scriptures annexed vnto them.

The Assumptions are so playne as they need no proof at all. And if any would deny them, they ar bound themselves to shew the contrary by the Scriptures: Which none can ever do.

Now as the Prelates Priests & Deacons of the church of England are not Apostles, Prophets, or Evangelists, spoken of *Ephe. 4. 11.* so neyther are they Pastors or Teachers there spoken of by the Apostle. Which now we wil also prove.

But first (for further clearing of the truth and better discerning of their estate) it is to be obserued here, that
^{*Bridges, Bil-} albeit themselves take it for granted that they have these offices in their Church, yet they neyther have agreed nor
^{son &c.}

^{Whitgift a-} can agree among themselves who they be that have them;
^{gainst T.C.p.} whether the prelates, or the other priests, &c. but are at a
^{137. Andr.} great jarre and in deed at a playne contradiction among
^{in the 2. Con-} themselves hereabout. Many of the Prelates and For-
^{ferv. with M.}

^{Barrow.}

^{*Mr. Sperin;} that their Archbishops and Bishops are Pastors & Teachers; Some of them say, [†]that a Bishop is superior both in office and gifts to a Pastor. Many of the Reformists say, that
^{M. Egerton,} ^{*the learned and painful Parsons of Parishes and Lecturing prea-}
^{in the Confer.} chers among them are Pastors and Teachers; Others of them
^{M. Hilders.} say, [†]they want Pastors and Teachers and all the offices appointed
^{M. Jacob, in} by Christ to his Church; that the Prelates robbe the Church of
^{their wri-}

^{ttings.}

^{+Mr. Chader-} of lawfull Pastors Elders and Deacons; that their Parsons, Vicars,
^{son in the} Parish Priests, Stipendaries, and the rest, came from the Pope as
^{Sermon on} out of the Troiane horses belly to the destruction of Gods kingdome;
^{Rom. 12. p.} that they are the Prelates new creatures; and that the Church of
^{33. &c.} God never knew them. And all the seekers of Reformation
^{Admon. to the} have shewed to the Parliament heretofore, that the names
^{Parliam. I.} and offices of Archbishops, Archdeacons, Lordbishops, and the rest,
^{&c.} are

Against hearing the Minist. of Engl.

7

are together with their government drawn out of the Popes shop, and contrary to the Scriptures; that the Parsons, Vicars, Parish-priests, and Stipendaries, be birds of the same fether; and that they have an Antichristian hierarchie and popish ordering of Ministers, strange from the word of God and the use of all well reformed Churches in the world. Thus are themselves confounded, and thus are their tounges divided. Yet cease they not still to plead for Baal, and to bring balme for the sore of Babel, which cannot be healed. *Ier. 51. 8. 9. 58. 64.* with *Rev. 18. chap.*

And now to proceed, we wil shew by the Scriptures, that none of the Ministers of that Church have the office of Pastors or Teachers spoken of by the Apostle, *Ephe. 4. 11.* which we prove thus:

1. The Pastors and Teachers, spoken of *Ephe. 4. 11.* have their offices, callings, administration, and maintenance ordeyned by Christ in his Testament.

But the Prelates Priests & Deacons of the Church of England have not their offices, callings, ministration & maintenance ordeyned by Christ in his Testament.

Therefore the Prelates Priests & Deacons of the church of England are not Pastors & Teachers, spoken of *Ephe. 4. 11.*

The truth of the Proposition appeareth by that place of *Ephe. 4. 8. 11. 12.* & *Rom. 12. 7. 8. Act. 14. 23.* and *20. 17. 28. Heb. 5. 4. Col. 4. 17. 1 Thes. 5. 12. 13. 14. 1 Pet. 5. 1. 2. 3. Rev. 2. and 3. chap. and 22. 18. 19. 1 Cor. 4. 1. 2. and 5. 4. 5. and 9. 14. and 11. 23. 24. 25. 26. and 12. 28. Gal. 6. 6. and throughout the Epistles to Timothee and Titus: with other like Scriptures.*

The truth of the Assumption appeareth by their constitution

stitution and practise, inasmuch as their offices of Prelacy, Priesthood, & Deaconry; their calling & entrance according to their Pontificall and Book of consecrating Bishops letter ^{act. 10.}
^{*Mr. Hilders.} and Archbishops and ordering Priests and Deacons, as
^{Mr. Jacobs} also that which some of them pretend to have by the
^{comparison of} ^{Mariage and} ^{Pastorall cal-} ^{#choise} acceptance and consent of their people, who stand themselves vnder Antichrist, and vnseparated from
^{ling.} the world, and are no true visible Churches of Christ;
^{His Reasons} ^{for necessity of} their ministratiōn by their owne and other popish Ca-
^{nons, Articles, Injunctions, and Book of common prayer;}
^{reformation.} ^{pag. 50.} their Maintenance by Tithes, Lordships, &c. were never
^{Offer of Con-} ^{ordeyned by Christ for his Ministerie of the Gospell, but}
^{ference. pag.} ^{39.} derived from Antichrist and his apostasie, as hath been
^{*The Discourse.} proved ^{*} by vs in divers Treatises published heretofore.
^{Giff.} And if they still be otherwise mynded, it lyeth vp-
^{The Refuta-} on them to shew that Christ in his Testament hath ap-
^{sion of Mr.} pointed these their offices & things aforesaid for his Mi-
^{Giff.} nisterie. Which none of them have yet done, nor ever
^{Answe. to Mr.} wilbe able to do.

^{38 NOVEMBER}
^{2.} *Againe, The Ministerie of Pastors & Teachers, spo-
ken of Ephe. 4. 11. is the ordinarie and perpetual ministe-
rie given by Christ to his Church, & such as the Princes
of the earth neyther may nor ever shalbe able to abolish,
seing Christ hath appointed it to continue to the end of
the world. Ephes. 4. 11. 12. 13. Rom. 12. 5. 7. 8. and 13. 3.
Heb. 12. 28. 1 Tim. 3. chap. and 5. 17. and 6. 13. 14. With.
Mat. 28. 20.*

But the Prelacy Priesthood & Deaconry of the church of England, is not the ordinarie and perpetual Ministerie given by Christ to his Church, but such as the Princes of the earth may and ought to abolish out of their Dominions. Rev. 17. 16. 1 Tim. 2. 2. Rom. 13. 4. with 1 King. 23.

s &c.

s. &c. Deut. 12. 2. 3. 4. Psal. 72. 1. &c.

Therefore the Prelacy Priesthood and Deaconry of the Church of England is not the Ministerie of Pastors and Teachers, spoken of *Ephe. 4. 11.*

3. Also, The offices of Pastors & Teachers ordeyned by Christ in his Testament, are such as did and could stand with and vnder the offices of Apostles Prophets & Evangelists, *Ephe. 4. 11. Act. 15. 4. 6. 22. 23. & 20. 17. 28. Heb. 13. 7. 17. 23. Epist. to Tim. & Tit. 1 Pet. 5. 1. Rev. 2. and 3. chap.*

But the offices of the Prelates Priests and Deacons of the Church of England, are not such as did or could stand with or vnder the offices of Apostles Prophets & Evangelists. Which if any deny, let them shew the contrary by the scriptures. Light hath no fellowship with darknes, nor Christ with Antichrist. [And suppose the Apostles were alive in their persons (as they are in their writings) and were in England, it were worth the knowing whether they and the ordinances given by them should give place to the Prelates and their Canons and constitutions, and whether they should be suffred to preach the Gospel and minister the Sacraments without acknowledging the Prelates authority, subscribing to their Articles, wearing of the Surplice, signing with the Crosse in Baptisme, &c. For if we look to their * Canons, Lawes, practise, and ^{*Canons of} Church-constitutiō, these tel all men playnely, they must ^{the year,} yeeld vnto thē, & that vnder payne of excommunicatiō ^{ipso 1603. Can. 6.} factō, &c. Not to speak of their imprisoning, & persecuting ^{7. 14. 30. 36.} ^{37. 50. 57. 58} of such as witnes the truth against them evē vnto death.] &c.

Therefore they are not the Pastors and Teachers ordeyned by Christ in his Testament.

4. Moreover, The offices of true Pastors and Teachers, are by the ordinance of Christ set in the Church,

and employed in the Ministerie of the word and Sacra-
ments and Church goverment, so as they may not (with
their ecclesiastical functiōs) receiv civil offices & callings,
nor take vnto them princely titles & dignityes. *Ephe.* 4. 11.
12. 13. *I Pet.* 5. 1. 2. 3. 4. *Rom.* 12. 7. 8. *I Cor.* 12. 5. 8. 28. *I Tim.*
4. 13. 15. 16. *2 Tim.* 2. 4. *Luk.* 12. 14. and 22. 25. 26.

But the offices of the Prelates Priests and Deacons of
the Churchof England, are not so: but by their own con-
stitution are set in that Church, and employed in the Mi-
nisterie of the word Sacraments & Church government,
so as they may also (together with their ecclesiastical fun-
ctions) receive civill offices and callings, (as to be Justices
of peace, County palatines, Lords of the Counsel, &c.) &
take vnto them Princely titles and dignityes (as of Grace,
Lordship, &c.). Which al men see and know to be thus,

Therfore they are not true Pastors and Teachers.

5. Againe, The Ministerie of Christian Pastors & Tea-
chers, standeth by the word and ordinance of Christ, so
as al Churches vnder heaven are bound to receive & sub-
mit therevnto, and to no other whatsoever. *Ephes.* 4. 11.
12. 13. *Rom.* 12. 5. 6. 7. 8. *I Cor.* 12. 5. 28. *I Tim.* 3. chap.
and 5. 17. and 6. 13. 14.

But the Prelacy Priesthood & Deaconry of the Church
of England standeth onely by the authority and Law of
man, so as other Churches els where neyther ar nor need
to besubje&t therevnto. Which even themselves of all
sorts have acknowledged. For which, see, *Whitgifts De-
fence in the Preface*. *The Answer to the Abstract*, pag. 58. *The Admon.* to the Parliam. *The Defence of godly Minist.* *The De-
monstration*, &c.

Therfore their Prelacy Priesthood & Deaconry is not
the Ministerie of Christian Pastors and Teachers.

which

6. Furthermore, The offices of Pastors and Teachers which Christ hath appointed, are such as they which have them must be members of a true visible Church, and bound to one particular Congregation for the Ministerie & governmēt therof. Rom. 12. 4. 5. 6. 7. 8. 1 Cor. 12. 5. 8. 12. 18. Act. 14. 23. & 20. 28. Col. 4. 17. Heb. 13. 17. 1 Pet. 5. 1, 2, 3, 4.

But the offices of the Prelates Priests and Deacons of the Church of England are such as they which have them need not be (neyther in their estate can be) members of a true visible Church, but of a false, nor are bound to one particular Congregation for the Ministerie & government thereof, but the Prelates are over whole provinces and Dioceses &c. and the other inferiour Priests may have (in that estate) plurality of benefices & ecclesiastical cures, &c. Which none can deny.

Therefore they are not the Pastors & Teachers which Christ hath appointed.

7. Finally, The offices condition and government of Pastors and Teachers, spoken of Ephes. 4. 11. are such as no way empaire the authority Supremacy or dignity of Kings or any other civil Magistrates, eyther in civil or ecclesiastical causes. Ephes. 4. 11, 12. and Rom. 12. 7, 8. With 13. 1. & Tit. 1. 5, 9. With 3. 1. & 1 Pet. 5. 1, 2, 3. With 2. 13. 14.

But the offices condition & government of the Prelates Priests and Deacons of the Church of England, are such as do many wayes empaire the authoritie supremacy and dignity of Kings and all other Magistrates, both in ci- vili & ecclesiastical causes. And for an instance take these particulars, That the Prelates will have their presence, vcyce, & authority to be at Parliaments, for enacting of Lawes & statutes for the comon wealth, &c. That they are rulers of whole Provinces & Dioceses in the ecclesiastical causes therof; That in civill estate

and government, some of them are above all, and all of them above some of the Nobles, Justices, and other Magistrates of the land; That themselves, their Courts, and officers, handle & determine sundry civill causes and affaires pertayning to the civill Magistracy; That they inflict civil mulcts and punishments; That in their forbidden times they give licences to marry, &c. That the beneficed Priests swere Canonical obedience to the Prelates; That all the Priests and Deacons are exempt from the Magistrates jurisdiction in divers things apperteyning unto them, and answerable onely or chiefly to the Prelates and their Officers, &c.

Therefore they are not the Pastors and Teachers spoken of Ephes. 4. II.

And to this end might divers other reasons be alledged from particular consideration of these severall offices. As for example, if any for the Prelates would perswade, that their Archbishops have the Pastors office, then would it follow that they have but two Pastors in the land, because they have but two Archbishops. Or if they say, the Lordbishops be Pastors, then have they but sixe and twenty or thereabout: and what office then have the Archbishops above them?

If others say, the Priests (whether Parsons, Vicars, or Stipendaries) be Pastors, then let them tell vs what office their Archbishops & Lordbishops have amōg them, seing Christ hath appointed in his Church no ordinarie ecclesiasticall office for any one person, greater then the Pastors; nor set the Pastors one of them above another in any respect of Ministry power or government, but made them all equall therein: Rev. 2. 1. 8. 12. 18. and 3. 1. 7. 14. with Ephes. 4. 11, 12, 13. Act. 20. 17. 28. 1 Tim. 5. 17. 1 Pet. 5. 1, 2, 3, 4. and Luk. 22. 24. 25, 26, 27.

And

And thus much is acknowledged and published also by some of themselves, both heretofore in divers of their books, and now of late in an Offer of conference about certayne Propositions, which they offer to mainteyne against the Prelates: Among which are these, namely,

'That the Pastor of a particular Congregation is the highest ordi-

**Offer of Conference, p. 2.*

narie ecclesiastical Officer in any true constituted visible Church of Christ; That it is the office of every true Pastor to teach and to governe spirittually onely one Church or Congregation immediate- ly under Christ; That it is simply unlawful for any Pastor un- der the new Testament to be also a civil Magistrate; That the office and calling of Provinciall and Diocesan Prelates is contra- ry to the Word of God, &c.'

Furthermore, if any would say, their Deacons have the Pastors office, the same absurdity followeth as in the former: and this moreover, that the works of the Deacons office are by the Apostles opposed to the work of the Ministry, wherein the Pastors office is employed.

Act. 6. 2. 3. 4. With Ephe. 4. 11. 12. Rom. 12. 8.

Likewise if they would say, they have the Teachers office, it would be knownen whether it be the Archbishops, Lordbishops, Priests, or Deacons, Parsons, Vicars, or Stipendaries, that have it among them, & to whom they are adjoyned for the work of Ministerie, as ¹ the Teachers are to Pastors, seing they have none in the office of Pastors, spoken of *Ephe. 4. 11.* as is proved here before; and what office of Ministry the rest of their Prelates Priests & Deacons havewhom themselves account not to have the Teachers office; and whether the Teachers spoken of *E-
phe. 4. 11.* must first be Deacons, and then Priests, and promise obedience to the Prelates, & that also as to their Ordinaries, and be silenced and deposed at their pleasure, &c.

But of these things we have spoken in other Treatises, to which we refer the Reader. Refut. of Mr. Giff. pag. 104. 105. 106. &c. Answ. to Mr Hilders. pag. 79. 80. -- 87. &c. Answ. to Mr. Jacob. pag. 183. &c.

Now whereas some alledge, for warrant of hearing these Ministers, that the people were to hearken to the Scribes and Pharisees sitting in Moses seat, &c.. Math. 23. 2. 3. it is to be noted, that they were Levites, Priests, expounders of the Law, and Judges of the pleas and controversies of Israel; And therfore had the true offices & ordinances, which the Lord by Moses did appoint for teaching and governing of that Church: as appeareth both by the phrase it self of sitting on Moses chaire, and by conference of these and the like Scriptures, Deut. 10.8. & 17.8, -- 12. and 33. 1. 8. 10. 2 Chron. 17. 8. 9. and 19. 8, - 11. Nehem. 8. 4, 8. and 9. 3. 4. 5. with Mat. 22. 34. 35. 41. and 23. chap. Mar. 12. 28. 32. 35. Ioh. 1. 19. 24. and 3. 1. 10. Act. 5. 34. This then is nothing at all for any false Ministerie, never ordeyned by the Lord: such as the present Ministerie of the Church of England is proved to be.

Besides, to be a Pharisee, was not to have a new kind of Ministerie, but to be of a speciall sect among the Jewes that pretended more strict observation of the Law then others did. Act. 15. 5. and 26. 5. And they were of any of their tribes, or of the proselyte Gentiles: as may be seen in Paul, who was a Pharisee, of the tribe of Benjamin, Phil. 3. 5. Act. 23. 6. and in them that were sent to John Baptist, who were Pharisees of the tribe of Levi, being Priests and Levites, Ioh. 1. 19. 24. and in the Proselyte Gentiles, brought so to be by the Scribes and Pharisees, spoken of Mat. 23. 15.

And further, although they were verie corrupt and vn-

godly

godly (notwithstanding all the pretence they made) so as Christ taught his disciples * to take heed of the leuen of their doctrine, and of their hypocrisy, and wickednes in conversation: yet did they still hold, that every true Ministry must be from heaven and not of men, and vrged John the Baptist to warrant his calling and Ministerie by the Scriptures: Luk. 20. 1--7. With Ioh. 1. 19.--27. So far were they themselves from admitting any false ministry, not appointed by God and approved in his word.

And this also have the forward preachers acknowledged and proved heretofore against the Prelates: as appeareth by their owne words, saying, ^{IT. C. fmp} The ministerie is by the word of God and heavenly, and not left to the will of men to devise at their pleasure: as appeareth by that which is noted of John, where the Pharisees coming to John Baptist, after that he had denied to be eyther Christ, or Elias, or another Prophet, *conclude: ^{Ioh. 1. 25.} If thou be neyther Christ, nor Elias, nor of the Prophets, why baptizest thou? Which had bene no good argument, if S. John might have ben of some other function then of those which were ordinarie in the Church and instituted of God. And therefore he to establish his singular & extraordinarie functio, alledgith the word of God: whereby appeareth, that as it was not lawfull to bring in any strange doctrine, so was it ^{1 Note.} not lawfull to teach the true doctrine, under the name of any other function then was instituted by God. Let the whole practise of the Church under the Law be looked upon, and it shall not be found that any other ecclesiasticall ministry was appointed, then those orders of hy priests and Levites &c. which wer appointed by the law of God. And if there were any raised vp extraordinarily, the same had their calling confirmed from heaven, eyther by signes or miracles, or by playn and cleare testimonies of the mouth of God, or by extraordinarie exciting & movings of the Spirit of God. So that it appeareth that the ministerie of the Gospell and the functions thereof ought to be from heaven

*The First Reason
beaven and of God, and not invented by the brayne of men.*

Thus have themselves written heretofore: and thus doth their owne testimonie agree with the word of God against their present estate and their woonted allegations for their continuing therein. But of these things also we have spoken other where: and wil not here further prosecute them. *Treatise of the Minist. of Engl. p. 54. 55. &c.
Answ. to Mr. Jacob. p. 195.*

The conclusion of all is this, that seing the Lord himself, ascending vp on high, hath given offices of Ministerie to his Church, calling and requiring all men to heare and have spirituall communion with them, and not with any other; and seing the present ministerie of the Church-assemblies of England cannot be warranted by the word of God to be that which Christ hath given, and set in his Church, for the work of his Ministerie, we may not therefore in the worship of God heare or communicate therewith, vnder any colour whatsoever.





The second Reason.

None may heare or have any spirituall communion with the Ministerie of Antichrists apostasie:

But the present Ministerie of the Church-assemblies of England is the Ministerie of Antichrists apostasie:

Therefore none may heare or have any spiritual communion with the present Ministerie of the Church-assemblies of Engl.

THE Propositiō or first part of this Reason is manifest:

1. Because all false Ministeries are forbidden by the Lord, and stand vnder the denunciation of his curse: Exod. 20. 4. 5. With Deut. 18. 9.-15. 2 Kings 10. 19 -25. 2 Chron. 13. 9. 10. 11. Zach. 13. 2 - 6. 2 Thess. 2. 3 - 12. Rev. 9. and 17. chap. 2 John. ver. 7. 10. Deut. 7. 26. and 27. 26. Gal. 1. 8. 9. Rev. 22. 18. 19.

2. Because we are commanded to go out of Babylon, and not to partake with any of her sinns, & therfore not with the Ministerie of Antichrists apostasie, Rev. 18. 4. 5. 6. With Ier. 51. 6. 9. 45. 2 Cor. 6. 14 - 17. 1 John 4. 1 - 6.

3. Because by hearing and communicating with such a Ministerie, all that do so, become the servants of Anti-christ, as it is written, *His seruants ye are to whom ye obey, & thus become subject to the wrath of God:* Rom. 6. 16. 2 Pet. 2. 19. With Rev. 14. 9. 10. 11.

4. Because to heare or joyne with that Ministerie, is to honour and conspire with Antichrist against Christ, and what in vs vs lyeth to uphold that which the Lord will consume. 2 Thes. 2. 3. 4. 8. Rev. 13. and 14. 9--12. & 18. 4. 5. 6.

C

s. Because

3. Because this is not to obey the Gospel and receive the love of the truth that we may be saved, but to provoke the Lord to send vs strong delusions to beleev lyes and please our selves in vnrighitousnes, being carried away in the deceitfulnes thereof among them that perish, vnto condemnation. For thus the scripture speaketh of such as in religion yeeld submission to Antichrist the man of sinne in his apostasie. 2 Thes. 2. 3. 9. 10. 11. 12. Rev. 14. 6.-12. and 22. 18. 19.

THe Assumption or second part of the Reason is proved by divers Arguments, as followeth.

The first Argument.

I. **T**He Ministerie of Deacons and Priests ordeyned by the Prelates therevnto, is the Ministerie of Antichrists apostasie:

But the present Ministry of the Church-assemblies of Engl. is the Ministry of Deacons and Priests ordeyned by the Prelates therevnto:

Therefore the present Ministerie of the Church-assemblies of England is the Ministerie of Antichrists apostasie.

The Proposition of this Argument is proved first thus:

1. The Ministerie of Deacons and Priests which accounts it self to be Christ's, & yet was not set by Christ in his Church for the work of his Ministry, that is the Ministerie of Antichrists apostasie:

But the Ministry of Deacons and Priests ordeyned by the Prelates therevnto, accounts it self to be Christ's, and yet was not set by Christ in his Church for the work of his Ministerie :

Therefore the Ministry of Deacons and Priests ordeyned by the Prelates therevnto, is the Ministry of Antichrists Apostasie.

The

The Proposition none can deny.

The Assumption hath two parts: The one, that *the Ministry of Deacons and Priests ordeyned by the Prelates therevnto, accounts it self to be Christ's Ministry*: Which themselves will graunt. The other, that *this was not set by Christ in his Church for the work of his Ministry*: Which is proved already in the first Reason here before, and in other Reasons hereafter following.

Agayne, the Proposition of the Argument
is proved secondly thus:

2. If the Prelates of the Church of Engl. have such offices & government, as be speciall parts of Antichrists apostasie, then the Ministry ordeyned by them therevnto, must needs be the Ministry of that Apostasie:

But the Prelates of the Church of Engl. have such offices and government, as be speciall parts of Antichrists apostasie:

Therefore the Ministry ordeyned by them is the Ministry of Antichrists apostasie.

The consequence of the Proposition is manifest, because the fruit musts needs be such as is the tree: Neyther do men gather grapes of thornes, or figs of thistles. *Mat. 7. 16. 17. 18.* And who can bring a cleane thing out of filthynes? Not any one. *Job. 14. 4.*

The Assumption is proved first thus:

1. Whosoever (besides Christ Iesus himself) have such offices and government as thereby they clayme to be spirituall Lords, they have the offices and government which are speciall parts of Antichrists apostasie, & are indeed very Antichrists themselves:

But the Prelates of the Church of Engl. have such offices & government as thereby they clayme to be spirituall Lords:

Therfore the Prelates of the Church of Engl. have the offices and government, which are speciall parts of Antichrists apostasie, and are indeed very Antichrists themselves.

The Proposition is proved by the Scriptures, which teach that there is but one Lord, the Lord Iesus Christ: *Ephe. 4. 5. 1 Cor. 8. 6. and 12. 5. 2 Cor. 3. 17. 18. With Psal. 110. 1. Micah. 5. 2. Luk. 19. 12. 13. 14. 27. Ioh. 20. 22. 23. 1 Cor. 11. 23. & 14. 37. Rev. 1. 11. 12. 13. and 2. 1. and 3. 1. 7.* Now that these Scriptures and the like do speak of a spirituall Lord, is playne both by the circumstances of the places themselves, and because the Scripture other where giveth allowance of many civil or temporal Lords, but no where of any spirituall Lord, save Iesus Christ alone, whose kingdome is not of this world. *Gen. 40. 1. & 45. 8. 1 Sam. 16. 16. and 26. 17. 1 King. 1. 11. Psal. 149 8. Dan. 3. 2. Act. 25. 26. and 26. 25 Rom. 13. 1. 1 Cor. 1. 26 and 2. 8. Tit. 3. 1. 1 Pet. 2. 5. 13. 14. Rev. 17. 14. and 19. 16.* compared with the Scriptures here cited before. And moreover, whosoever is a spirituall Lord, he may require spirituall honour to be yeelded vnto him, and hath the Spirit of God to give vnto his people, and through himself by it can sanctifie them and their actions and service of his Name, &c. Which things who is there that can require and effect, but onely the Lord himself? And who then can be a spirituall Lord, but he alone? So as hereby also it appeareth, that all other which take vpon them to be spirituall Lords, are indeed very Antichrists.

The Assumption is proved by the Lawes and Statutes
of

of the Land, whose words be these, Be it enacted by the Kings most excellent Majestie, the Lords Spirituall and Temporall, and the commons in this present Parliament assembled: For by the Lords spirituall is meant here the Prelates. And to the same end it is to be observed, that in their Canons and practise they take vpon them, as if they were spirituall Lords, not onely to prescribe their own ordinances to the Church for the worship of God, but also to bynd the spirit and conscience to the acknowledgment and approbation thereof; and yet further in their ordination of Priests even to give the holy Ghost, saying to the Priests when they ordeyne them; *Receive the holy Ghost, &c.* as if it were in their power to give the Spirit of God to whom they would, or that they were authorized hervnto by Iesus Christ, who onely is the spirituall Lord of his Church, and giveth his spirit according to his own will, to whom and as it pleaseith him. *Iob. 1. 14. 16. and 15. 26. & 20. 22. 1 Cor. 12. 4. 5. 6. 7. Eph. 4. 7. 1 Iob. 2. 20. 27.*

The Assumption aforesaid is proved secondy thus:

2. The offices and government of such Bishops as are over Diocesan and Provinciall Churches, and exercise ecclesiasticall jurisdiction over all the Ministers and people therein, are speciall parts of Antichrists apostasie:

But the Prelates of the Church of Engl. have the offices and government of such Bishops as are over Diocesan and Provinciall Churches, and exercise ecclesiasticall jurisdiction over all the Ministers and people therein:

Therfore the Prelates of the Church of Engl. have such offices and government, as be speciall parts of Antichrists apostasie.

The Proposition is evident, inasmuch as the offices &

government of such Bishops, and subjection of such Ministers and Churches, are onely to be found in Antichrist's apostasie, and were never appointed by Christ or his Apostles. For now in the tyme of the Gospell, Christ hath set no other forme of visible Churches to which he hath given offices of Ministry, but onely particular congregations, such as may come together in one, and joynly perform all publick dutyes layd vpon them by the word of God. As may appeare by the constitution of all the Churches planted by the Apostles, and written unto them in so many severall epistles: also by the Churches to whom Christ wrote by Iohn in the Revelation, Rev. the epistles to 1. 11. With 2. and 3. chap. Other formes of Churches therefore no men have power to institute. And when & where they are erected, what other can they be but Antichristian?

* Pag. 5.

And as for the examples of Timoshee, Titus, and the like, vsually alleged for defence of the Prelates authority and jurisdiction, they will nothing help them. For these were Evangelists, which the Prelates are not: as we have shewed in the *former Reason. And the particular Churches have in themselves ech of them full interest and power from Christ to enjoy and practise all his ordinances, for Ministry, worship, government, and whatsoever he hath given his Church to be observed therein to the end of the world. Mat. 18. 17--20. and 28. 20. With Act. 6. 3--6. & 14. 23. & 20. 17. 28. Rom. 12. 4--8. 1 Cor. 3. 21. 22. 23. and 4. 17. & 5. 4. 11. 12. and 11. 2. 23. 24. 25. 26. & 12. 27. & 14. 33. 36. & 16. 1. 1 Tim. 3. 15. and 6. 13. 14. Rev. 1. 11. 20. With 2. & 3. chap.

* Job. 19. 18.
The Acts and
Epistles of the
Apostles. &c. mayneth still: and we have the benefit of it for our di-
rection

rection by their writings, which the Churches then had
by their bodily presence. To which end may be obser-
ved also, how [†] some of the epistles are written in the
Name of Paul, & Timothee (*an Apostle, and an Evangelist*); ^{Philem. ver. 5.}
and ¹ some of them in the Name of Paul, Silvanus, and ¹ Thes. 1. 1.
Timothee (** an Apostle, * a Prophet, and an [†] Evangelist*): ^{& 2 Thes. 1. 1.}
which three also are ioyned togither for the constant tea-
ching of one and the same truth in Christ, ^{* Cor. 4. 9.} ^{2 Cor. 1. 19. 1 Tim. 2. 7.}
And withall, that the Apostles did then so write and ^{+ Silvanus be-}
ing the same
mind, as purposely intending the instructions and com-
mandements given by them should be observed of all
Churches, both of the Ministers and other members
thereof according to their places, to the end of the world. <sup>with Silas, as
is like by the
Name, the
placing of the,</sup>
(Rō. 12. 3. - 8. & 15. 4. 1 Cor. 4. 6. 17. & 11. 23--26. & 14. 37. Gal. 1. 8. 9. and 6. 16. 17. Ephe. 3 chap. and 4. 11. 12. 13. Col. 1. 23. 29. and 2. 1. 2. & 4. 16. 17. 2 Thes. 2. 15. 1 Tim. 3. 14. 16. 19. and
15. and 5. 21. and 6. 3. 5. 13. 14. and 2 Tim. 2. 2. and 3. 1. 15. 16. ^{17. 4. 10. 14.}
17. and 4. 5. 6. Titus Epist. Heb. 2. 1--4. and 3. 1--6. and 13. 8.
1 Pet. 5. 12. 2 Pet. 1. 12--21. and 2. 1. and 3. 1. 2. 3. 15. 16. ^{12 Tim. 4. 8.}
1 Job. 2. 1. 12. 13. 14. and 4. 1--6. Jude, ver. 3. 17. 18. 19.
20. 21. Rev. 1. 3. and 2. & 3. chap. and 22. 18. 19. 20.)
So as now there can be no need or lawfull vse of any Di-
ocesan, Provinciall, Nationall, or Vniversall Bishops.

And for any reason or proof that the Prelates or any
for them have brought or can bring from the Scripture
for their Prelacy, it will aswell follow that as they have
now their Bishops over Dioceses, and Archbishops over
Provinces; so if the King would, he might have a Primate
or Archprelate over all his Dominions; and if there were
a Monarch over Europe, he might have a Patriarch
over all the Prelates therein; and so an Emperour over
the world (if there were any) might also have an Oecu-
menicall or Vniversall Bishop and Pope over all the rest.

And

And Timothees example would aswel warrant these, as it will the other: seing there was not any Church in the world, whither his office and the dutyes therof might not extend, as his calling and employment was. Of whom the Scripture sheweth, that he was, and did the dutyes of his office, sometimes in one part of the world, & sometymes in another, sometymes in *Asia*, and sometymes in *Europe*: as may be seen by the countreyes where he was at sundry tymes: As in *Asia*, being in divers countreyes and parts thereof, in *Phrygia*, *Galatia*, *Mysia*, *Ionia*, &c. And in *Europe* likewise, in *Macedonia*, *Achaia*, *Italie*, &c. And in these countreyes and nations, sometymes in one city and with one church, and sometymes with another, as namely, at *Theffalonica*, at *Achens*, at *Corinth*, at *Ephesus*, at *Rome*, at *Philippi*, &c. Also sometymes being with the Apostle Paul where he was himself, sometymes left behind him when he went other whither, sometymes sent for to come vnto him to such place as he appointed, sometymes sent away from him to other places where he would employ him, &c. And this, sometymes to bring the Churches into a settled order according to the Apostles direction, sometymes to stablish and comfort them being already in such estate, sometymes to know their state, and to put them in remembrance of the Apostles wayes, sometymes to look that none taught otherwise, but that the doctrine and order delivered by the Apostles were reteyned among them, &c. By all which appeareth, both what the office and employment of an Evangelist was, and that Timothee was not a Bishop in ordinary office, perteyning to any one certayne place & people, but an Evangelist in extraoadinary function, employed sometymes in one countrey & part of the world, and sometymes in another, sometimes with one Church

and

Ind people, and sometymes with another, according as he had direction & appointment by the Apostle Paul, whose companion and assistant he was. For all which, see these Scriptures, *Act. 16. chap. and 17. 14. 15. and 18. 5. and 19. 22. and 20. 4. Rom. 16. 21. 1 Cor. 4. 17. and 16. 10. 11. 2 Cor. 1. 19. Phil. 1. 1. and 2. 19. 22. 23. 1 Thes. 3. 1. 2. 6. With both the Epistles written by Paul vnto Timothee.*

The like may be observed concerning *Titus*, who was sometymes with the Apostle Paul himself, sometymes left behind him when he departed other whither, sometimes called vnto him, sometimes sent away from him, &c. being thus sometymes in *Europe*, sometymes in *Asia*: And in Europe being also at divers places, as at *Corinth in Achaia*; at *Rome in Italie*; in *Creta*; *Dalmatia*, &c. And in Asia likewise, at *Ierusalem in Iudea*, at *Nicopolis in Armenia*, &c. As appeareth by these Scriptures, *2 Cor. 8. 23. 24. and 12. 18. Gal. 2. 1. 2 Tim. 4. 10. Tit. 1. 4. 5. & 3. 12. With the whole Epistle to Titus.* And the like may be seen also in *Marcus*, *Aristarchus*, *Tychicus*, & others, whose examples they might aswel alledge as those of Timothee & Titus. *Act. 12. 25. and 13. 5. and 15. 37. 39. and 20. 4. 5. and 27. 2. Ephe. 6. 21. 22. Col. 4. 7. 8. 10. 11. 2 Tim. 4. 11. 12. Tit. 3. 12. Philem. ver. 24.*

But by such allegations they let all men know how near they are driven, that can fynd no warrant in the Scripture for Diocesan and Provinciall Bishops, and therefore are glad to lay hold on the Evangelists office in *Timothee* and *Titus*: from which notwithstanding they and their Churches and Ministers are as farr as cloudy darknes is from the cleare light of the Sun. For the further declaration whereof, besides that which hath ben sayd here before and in other Treatises written of this argument, I will by way of question propound some things to be cons-

D sidered

sidered by such as are of judgement, which as they shall be found may give more light to these and other poynts sometymes called in question. The things are these:

1. Whether the ordinance of Christ be not such, as therein they which be in the greater offices, have (besides their owne peculiar function wherenvnto they ought to attend) power and authority both themselves to performe the dutyes of any the inferiour offices, when there is just and needfull occasion, and to look that they be performed by all such as they are specially layd vpon, for the better service of the Lord and his church therein.

2. Whether on the contrary, the apostasie of Anti-christ be not such (touching the Ministry and government of the Church) as therein they which be in the lesser offices have power and authority among them to exceed the dutyes of the office which Christ hath appointed, & to performe the dutyes apperteyning to the higher offices: by meanes whereof both Antichrist hath risen vp to so great a height, and so many orders and degrees of superior and inferior Ministers have bene received and still are reteyned in that degenerate estate and apostasie of the man of sinne, as is come to passe.

And touching the first, because the offices set by Christ
in his Church be of two sorts, some extraordinary and
for a tyme and speciall vse, some ordinary and prrpetual:
whether it be true in both, or in the first, and in them a-
lone. As for example, That *the Apostles*, who were in
the greatest office ordeyned by Christ vnder the Gospel,
had (besides the peculiar office of Apostleship) the pow-
er also and authority of the other Offices of 'Prophets,
& Pcs. 2. & 3. chap. 1 Job. 2. 18. Jude, ver. 17. &c.

"Evan-

*Evangelists, + Pastors, † Teachers, ' Elders & * Deacons, * Act. 8. 14.
both to performe them vpon just occasion themselves, & 25. & 14. 7.
to see the performed by others as is aforesayd; For which, 25. 35. 36
consider the Scriptures here quoted in the Margent. 41. & 16.
40. Rom. 1.

And likewise, that the Prophets (besides their owne 11. 12. 15.
special office) had in them the power & authority of the + Job. 21. 16.
other inferiour offices of Evangelists, Pastors, Teachers, Act. 3. 40. 42.
&c. Act. 15. 32. 40. 41. and 17. 15. and 18. 5. 2. Cor. 1. 19. & 20. 2.
Ephe. 3. 5. 6. & 4. 11. 12. 1 Cor. 9. 7.

And in like sort , that the Evangelists (besides their 1 Act. 5. 42.
owne peculiar function) had in them the power and au- 1 Tim. 2. 7.
thority of the other smaller offices of Pastors, Teachers, 2 Tim. 1. 15.
Elders, &c. Act. 8. 35. 38. with 21. 8. 1 Cor. 16. 10. 2 Cor. 1. 1 Pet. 5. 1.
19. & 8. 6. 16. 17. 23. 1 Thes. 3. 2. With the Epist. to Tim. & Tit. & 15. 6. 12.
Ephe. 4. 11. 12. 1 Tim. 4. 14. with 2 Tim.
with 2 Tim., 1. 6.

And, it being so in the ordinary offices likewise, that 1. 6.
the Pastors therefore(besides their own peculiar function)
have in them the power and authority of the other ordi- 1 Act. 4. 8. 4.
nary offices of the Teachers, Elders, and Deacons , for 35. & 6. 2. 3
performance and oversight as is aforesaid. Act. 20. 28. E- 4. & 11. 29.
pbe. 4. 11. 12. 1 Tim. 3. 1--15. and 5. 17. 22. With 6. 13. 14. 30. 1 Cor. 16.
Heb. 13. 7. 17. 1 Pet. 5. 1, 2. 3. 4. Luk. 12. 42. Rev. 1. 20. 10.
With 2. 1. 8. 12. 18. & 3. 1. 7. 14.

Likewise that the Teachers have in them (besides their
owne speciall office) the power and authority of the ru-
ling Elders and Deacons. Act. 20. 28. 1 Cor. 3. 8. 9. 10. &
12. 8. 12. 28. Ephe 4. 11. 12. 1 Tim. 3. 1--15. and 5. 17. With
2 Tim. 2. 2. Tit. 1. 5--9. Heb. 13. 7. 17.

And in like maner, that the Elders (besides their owne
speciall functiō) have in the the power & authority of the
Deacons office, for the doing and overseeing thereof as
before is spoken . Act. 11. 29. 30. and 20. 17. 28. 1 Thes.
5. 12. 13. 14. 1 Tim. 3. 1--15. and 5. 17--22. With 6. 13. 14.
Heb. 13. 17. 1 Pet. 5. 1. 2. 3. 4.

Finally, that the Deacons, as also the rest aforesayd, have (besides their owne peculiar office) right and power to enjoy whatsoever interest the other members have in the Church, for any dutyes or actions to be performed therein, according to their place and condition. And further, that when they shall have ministred well in the Deacons office, they may be called afore other of the brethren into the higher offices of the Elders, being endued with giftes therevnto. *Act. 6. 3. Rom. 12, 4--8. 1 Cor. 12. 12--28. 1 Tim. 3. 8--13.*

But now on the contrary, when such as were in the inferiour offices, conteyned not themselves within compasse of their callings, but took vpon themselves or had layd vpon them by others power and authority of the superiour functions, then sprung vp the apostasie of Anti-christ in the churches ministry and government. As namely, when the Pastors and Bishopsof particular congregations came to have authority & oversight over many Churches and over the Ministers and people therein, in a kind of resemblance of the extraordinary offices already ceased: *Contrarie to Rev. 1.11. 12.13. 20. With 2.1.8.12. 13. and 3. 1.7. 14. Act. 20. 28. Ephes. 4. 11. 12.13. Phil. 1.1. 1 Pet. 5. 1. 2. 3. 4.* And that the ruling Elders or Presbyters (now called Priests) did the Ministeriall dutyes of the Pastors and Teachers in the particular Congregations: *Contrary to Rom. 12. 7. 8. 1 Cor. 12. 28. 1 Tim. 5. 17.* And that the Deacons also baptized, and were Ministers of the word; which the Apostles did purposelly oppose to the dutyes of that office at the institution thereof. *Act. 6.2.3.*
¶ So as of these things it may be sayd, as Christ did in another case, From the beginning it was not so. Mat. 19.8.

And herevpon intyme many sorts and degrees of inferior servile Ministers and superior Lordly Prelates grew

up & encreased in that defection of the Man of sinne, till Antichrist at the length was exalted in his throne. From which now agayne the Lord hath begunne to bring him downe, discovering and consuming that mystery of ini- quity by the light and power of his Gospell: and will not cease, till the same be fully abolished & cast into the bot- tomles pit, from whence it first arose. 2 Thes. 2. 3. 4. 7. 8. 9. 10. 11. 12. and 1 Job. 2. 18. 19. With Rev. 6. 12. 13. 14. and 8. and 9. and 13. and 14. and 16. and 17. and 18. and 19. chap. And hitherto of the Proposition of the last Syllogisme.

The Assumption thereof (namely, that the Prelates of the Church of Engl. have the offices and government of such Bishops as are over Diocesan and Provinciall Churches, and exercise ecclesiasticall jurisdiction over all the Ministers and people therein) is evident by their Church-constitution, Lawes, and prac- tise. And themselves neyther will nor can deny it.

3. The other Assumption aforesaid (viz, that the Pre- lates of the Church of Engl. have such offices and government, as be speciall parts of Antichrists apostasie) is proved thirdly by this, that the offices and government of the Prelates of the Church of Engl. do not in their nature and proper vse perteyne to any society body and estate, eyther civil or ecclesiasticall, but onely to the body and kingdome of Antichrist. Of which, as also of other reafons pro- ving the point in hand, more shalbe spoken hereafter in the severall Arguments following concerning this mat- ter. And thus much concerning the Proposition of this Argument.

The Assumption of the Argument (namely, that the present Ministry of the Church-assemblies of England is the Ministerie of Deacons and Priests ordyned by the Prelates

therewunto) is vndeniably confirmed by the constitution, Canons, and observation of that Church. And to the end that this poynt may the better be considered, & because it giveth great light and proof to the whole controversie concerning the Antichristianity of their estate, I wil here note a few special things, which (among many other apperteyning to their office & calling) may to this purpose be observed.

First for their Deacons, they are at their entrance into that office presented to the Prelate by an Archdeacon or his deputy, saying, *Reverend father in God, I present unto you these persons present, to be admitted Deacons.*

2. Then the Bishop commanding them to the prayers of the Congregation, with the Clerks & people present, is to say or sing the Letanie and Suffrages, with the communion of the day, and a number of stinted prayers & Collects, borrowed from the Papists.

3. They promise that they wil reverently obey their Ordinary, & other chief Ministers of the Church, *that is,* the Lord Bishop of the Dioces, the Archbishop, Archdeacon, Chancellor, Commissarie, & the rest of that sort, whose offices are Antichristian.

4. After this promise made, they are then ordeyned Deacons by the Lord Bishop or his Suffragane, laying his hands vpon their head, and saying, *Take thou authority to execute the office of a Deacon in the Church of God committed unto thee: in the name of the Father, the Sonne, and the holy Ghost. Amen.*

5. And then the Bishop delivereth to every one of them the new Testament, saying, *Take thou authority to read the Gospel in the Church of God, and to preach the same, if thou be therewunto ordinarily commiunded.*

6. Then

6. Then one of them appoynted by the Bishop, reads the Gospel of that day: And they al are enjoyned to receive the communion with the Bishop.

7. Also among the works and duties of their office, they are appoynted to read Homilies and divine service, to instruct the youth in the Catechisme, to Baptise, and to preach, if they be admitted thereto by the Bishop. Whereas it cannot be shewed that the Apostles ever layd these dutyes vpon the Deacons, but such as are *plainely ^{Act. 6. 2. 3.} opposed to the ministerie of the word and prayer, ^{4. Rom. 12. 8.} namely, the charge of the poor and Church treasure, for the gathering and distribution of the Churches benevolence.

Wherupon some of themselves seeking reformation have published heretofore, that [†] their Deaconship is a mere [‡] Defence of humane institution, a degree to the Priesthood, and nothing like ^{Eccles. Discip} the ordinance of God; that [†] though the name of Deacons be re-^{pag. 102.} mayning among them, yet the office is fowly perverted & turned ^{† Admon. to Parliam. first treatise.} upside downe; and that ^{*} it is manifestly contrarie to the word ^{Defence of} of God.

The example of Philip, who was one of the ^{godly Minist} seven Deacons, & preached & baptized (which by some ^{pag. 108.} is alledged for approbation of their practise) wil not help them. For he was in a true and lawfull office, not in an Antichristian; he had a lawful calling by the Church, not an vnlawful entrance by Prelates, as these have; whē & where he was Deacō, the Apostles ministred the word and baptized, neither was he then ordeyned to the administration thereof, but attended to the tables of the poor; and afterwards when he preached and baptized, he did the work and office of an Evangelist, by which name the Scripture expreſſly calleth him. ^{Act. 6. 2-6.} & 2. 14. 40. 41. 42. & 21. 8. With 8. 5, 6, 7. 12, 26, 29. &c.

Next, for the Priests, first they must be Deacons, that is,
set

set by the Prelates in the office and after the maner aforesaid .

2. Then having continued in that office the space of a yeare / except it seem otherwise good to the Ordinary) they are agayne presented to the Bishop or his Suffragane, by an Archdeacon or his deputy, saying . Reverend father in God, I present these persons present to be admitted to the Order of Priesthood .

3. Afterward there followeth the Letany, and some Collects and stinted prayers taken out of the Popes pontificall: with an exhortation , an Epistle and Gospell, wherein they abuse and pervert the Scripture .

4. Then the Prelate asketh them, *Do you think in your hart that you be truly called according to the wil of our Lord Iesus Christ, and the order of this Church of England, to the Ministry of Priesthood?* And the partyes that are to be ordyned, answer, every one for himself, *I think it.*

5. At which tyme also they promise agayne , reverently to obey their Ordinary & other chief Ministers of the Church, that is the Prelates and other Officers aforesaid.

6. So after a few questions made , and prayers read, they kneel downe vpon their knees at the Prelates feet, & he with the Priests present lay hands severally vpon the head of every one of them that receiveth orders , saying vnto them , *Receive the holy Ghost , whose sinnes thou doest forgive , they are forgiven: and whose sinnes thou doest retayne , they are retayned : & be thou a faithfull dispensor of the Word of God, and of his holy Sacraments. In the name of the Father, & of the sonne, and of the holy Ghost. Amen.*

*Note, how
they may be
made Priests,
though yet
they have no
charge or
flocke so assend
them.

7. And then the Prelate delivereth to each of them, the Bible in his hand, saying, *Take thou authority to preach the Word of God, and to minister the holy Sacraments in the congregation, where thou * shalst be so appointed.*

Thou

Thus are they made Priests: & when at any tyme they enter into a benefice, they must besides have the Presentation of the Patron (who may be a Papist or Familist, &c.) & the institution of the Prelate, who is an Antichrist, to whome now also they sweare to yeeld Canonicall obedience; & by whom otherwise they stand alway subject to be silenced, suspended, degraded, and deprived.

And for the works of their calling, some are such as Christ hath not prescribed to his Ministers in his Testament (such as be their solemnization of mariage, buriall of the dead, churching of women, reading of homilies, & stinted prayers, &c.) & some being such as Christ hath prescribed, yet ar they not so administred as he in his word hath ordeyned, but according as is appointed in their book of Common prayer, & in their Canons, Injunctions, Advertisements, &c. according to which they are bound to pray, and to administer the word, Sacraments, and censures, among them.

Other particulars, many and straunge, vsed in the entrance and performance of their Office of Priesthood, I omit. Onely I will annex this one thing more, how by their Canons they have now provided further and made it a constitution of their Church, ^{+ That no person shall be received into the Ministry; nor admitted to any Ecclesiasticall living, nor suffred to preach, except he be licenced by the Archbishop or Bishop of the Dioces, &c. and except he shall first subscribe, That the book of Common prayer, and of ordering Bishops, Priests and Deacons, conteyneth in it nothing contrarie to the word of God, and that it may lawfully so be vsed, & that he himself will use the forme in the sayd Book prescribed in publick prayer, and administration of the Sacraments, & none other.} Anno 1603. Can. 36.

Also, That he alloweth the book of Articles of Religion agreed upon by the Archbishops and Bishops of both Provinces, and the

whole Clergie in the convocation holden at London in the yeare 1562. and that he acknowledgeth all & every the Articles therin conteyned, to be agreeable to the word of God. In which Articles although there be many truths, yet there are also errors not a few, to which they must subscribe that they are agreeable to the word of God, and that they do thus subscribe willingly and ex animo.

Lastly, for their Bishops & Archbishops, 1. there is with other things aforesaid, at their consecration also to be read an Epistle, Gospell, and Credo.

2. After which ended, the elected Bishop must be presented by two Bishops, vnto the Archbishop of that Province, or to some other Bishop appointed by his Commission, the Bishops that present him saying, *Most reverend Father in God, we present unto you this godly and well learned man, to be consecrated Bishop.*

3. Then the Archbishop demaunds the Kings mandate, for the consecration. And after a lawfull oth concering the Kings supremacy, they must take an vnlawfull oath of obedience to the Archbishop: which is thus, *In the name of God, Amen. I N. chosen Bishop of the Church and Sic of N. do profess and promise all due reverence and obedience to the Archbishop and to the Metropoliticall Church of N. and to their successors, so help me God, through Iesus Christ.* Which oath at the consecration of an Archbishop is omitted.

4. Afterward vpon the Archbishops demaund he answereth a number of questions, ¹*Of his perswasion that he is truly called to this ministratiōn according to the will of our Lord Iesus Christ, and the order of the Realme;* ²*Of the sufficiency of the Scriptures, and his determination with them to instruct the people committed to his charge;* ³*Of his study faithfully to exercise himself in the sayd Scriptures;* ⁴*Of his readynes with all faſhfull diligence to banish and drive away all erroneous and*

Strange

strange doctrine, contrary to Gods word; 5 Of his care to demy all vngodlynes and worldly lustis, and to live soberly, righteously, and godly, in this world. 6. Of his purpose to maynteyne & see forward quietnes, peace, and love among all men, and to correct and punish such as be vnquiet, disobedient, and criminous vrish- in his dioces, according to such authority as he hath by Gods word, and the ordinance of the Realme; 7 Of his carefulnes to shew himself gentle, and mercifull for Christis sake to poore people, and stran- gers. To all which they answer affirmatively, and walk for the most part negatively: as their estate & practise shew- eth vnto all men, that will open their eyes to see it.

5. Then must be sung or sayd, *Come holy Ghost, &c.* whose direction given in the Scriptures for the offices & ordinances appointed by Christ they reject, and follow the Papists and their owne devises, so making the com- mandement of God of no effect through their traditions.

6. For the consecration it self, the Archbishop and Bishops present, must lay their hands vpon the head of the elected Bishop, the Archbishop saying: *Take the holy Ghost, and remember that thou stirr up the grace of God, whiche is in thee, by imposition of hands: for God hath not given vs the spirit of feare, but of power, and love, and sobernes.* Where note agayne their vayn presumption & impiety in taking vpon them to give the holy Ghost, having no power frō the Lord therenvto. Yet I suppose this consecrated Bi- shop takes asmuch as the Archbishop gives, & the Arch- bishop gives asmuch as the Bishop takes: which of what quantity and quality it is, let their estate and works be witnesses.

7. Then the Archbishop delivereth him the Bible, say- ing: *Give heed unto reading, exhortation, and doctrine: Think vpon the things conteyned in this book: Be diligent in teaching and doing them, &c. Be to the flock of Christ a Shep-*

heard, nor a wolf, feed them, devour them not, &c. Wherein their practise is as contrary, as their office is degenerate from the ordinance of Christ.

And thus is their fourme of consecrating Bishops and Archbishops. Wherein I omit to note in particular their great abuse and profanation of the Name and word of God, in the Scriptures and prayers then vsed, from the beginning to the end of that their consecration. Neyther will I stand to speak of their administration and government: nor of their other degrees & functions of *Deanes, Prebendaries, Chauncelors, Archdeacons, Commissaries, Officials,* and the rest of that sort among them: seing there are so many vnanswerable treatises already published of this Argument, concerning the Antichristianity and vnlawfulnes of their Offices, callings, works, and maintenance.

Yet before I end this poynt, I wil here set downe two of their owne late Canons, and some of the sayings and testimonyes both of the Martyrs of old, and of the seekers of Reformation in this latter age: that so their opposition against the truth and amongst themselves may by this meanes yet further appeare.

<sup>*Canons of
Anno. 1603.
Can. 7.</sup> Their Canons are these, 1. * Whosoever shall affirme, that the government of the Church of England, under his Maiesty by Archbishops, Bishops, Deanes, Archdeacons, and the rest that bear office in the same, is Antichristian or repugnant to the Word of God: let him be excommunicated ipso facto, and so continue vntill he repent and publikly revoke such

^{*Ibid. Can. 8.} his wicked errors. 2. And, * Whosoever shall affirme or teach, That the fourme and maner of making and consecrating Bishops, Priests, or Deacons, conteyneth any thing in it, that is repugnant to the Word of God, or that they who are made Bishops, Priests, or Deacons in that forme are not lawfully made, nor ought to be accounted eyther by themselves or by others, to be

eruly

truly eyther Bishops, Priests, or Deacons, untill they have some other calling to those divine Offices: let him be excommunicated ipso facto, not to be restored until he repent and publikly revoke such his wicked errors. These are their Canons, among many other the like, by which all may see how earnestly they set themselves to hold vp the falling apostasie of the man of sinne, as other before tyme have laboured to heale the deadly wound of the beast.

2 Thes. 2. 3--12. With Reve. 13. 11. 12. &c.

The testimonies of the Martyrs to the contrary (which here I will mention) are these, being of such also as were of our owne countrey. John Claydon (burnt in Smithfeild at London, in the yeare, 1415.) held ^t that Archbishops and Bishops, speaking indifferently, ^{t Aet. &c.} are the seats of the beast Antichrist, ^{Monum. Edit.} when he sitteth in them ^{s. pag. 588.} and reigneth above other people in the dark caves of errors & heresies. Sir John Oldcastle, Lord Cobham (put to death about the yeare, 1417.) witnessed, ^{ibid. pag.} ^{s 18.} that the Bishops, Priests, Prelates, and Monks, are the body of that great Antichrist. And, that the possessions and Lordships of the Clergy, are the venime of Iudas shed into the Church. William Tindall (burnt by Filford Castell, in Brabant) ^{*Tindall's O-} and John Frith (burnt at London, in Smithfeild) published, ^{bed. of a Christian. And,} * that Archbishops, Lordbishops, Archdeacons, Deanes, Officials, Parsons, Vicars, and the rest of that sort, are the Prelates. discipiles of Antichrist, yea very Antichrist's themselves. And ^{Frith's Pro-} John Bale (an exile for the testimony of Iesus) ^{wrote, face to the} ^{Antichristis be-} that the names of blasphemie written upon the Beasts bead (Rev. ^{tween Christ} 13. and 17.) are none other then the proud glittering titles, where- ^{and the Pope.} with they garnish their usurped authority, to make it seem glori- ^{*In his P-} ous to the world, having within them conteyned the mysterie of ^{image of boso} iniquitie. What other els (sayth he) is Pope, Cardinall, ^{Churches, &c.} on Rev. 13. 3. Metropolitane, Primate, Archbiskop, Diocesan, Archdeacon, and 17. 3.

Officiall, Chancelour, Commissary, Prebend, Parson, Vicar, and such like, but very names of blasphemie? For offices they are not appointed by the holy Ghost, nor yet once mentioned in the Scriptures.

t Admon. to
the Parliam.

The sayings of such as of latter dayes have sought reformation, which here I will note downe are these: [†]that the names and offices of Archbishops, Lordbishops, Chancelours, Archdeacons, Comissaries, Officials, Deanes, Parsons, Vicars, Parish priests, Stipendaries, &c. are drawnen out of the Popes shop as out of the Troiane horses belly for the destructiō of Gods kingdome; That their Pontificall, whereby they consecrate Bishops, make Ministers and Deacons, is nothing els but a thing word for word drawnen out of the Popes pontificall, wherein he sheweth himself to be Antichrist most lively; That they enter not in by Christ, but by a Popish and unlawfull vocation; That when they are made Ministers, eyther they may tary in their Colledge and lead the lives of loytering losels, or els go abroad with the Bishops Buls like to Circumcellions or Fryers to preach in other mens charges where they list, or els get benefices by frendship or money; or if all those sayle, they may go up and downe like beggers, & fall to many follyes, or els (as many have done) set vp bils at Powles or at the Royall exchange & such like places, to see if they can hear of some good Masters to enterteyn them to serve a cure. Thus have they spoken and written heretofore, when they seemed to loath these stinking abominationes (as themselves then called them) and when they did not bring balme to cure the sore of Babell, as now many of them do, though all in vayne: for she cannot be healed, saith the Lord of hostes. *Ier. 51. 8. 9.* And hitherto of the first Argument, proving that the present Ministerie of the Church-assemblyes of England is the Ministry of Anti-christs apostasie.

The

The second Argument.

THE Ministerie of the Prelacy professing it self to be Christ's, and yet standing in such estate as it doth not obey Iesus Christ in his owne ordinance of Ministerie worship and government of the Church, as their Prophet Priest and King, that Ministerie whatsoever it professeth in word, yet is in deed the Ministerie of Antichrist's Apostasie. II.

But the present Ministerie of the Church-assemblies of Engl. is the Ministerie of the Prelacy professing it self to be Christ's, & yet standing in such estate as it doth not obey Iesus Christ in his owne ordinance of Ministerie worship and government of the Church, as their Prophet Priest and King.

Therefore the present ministerie of the Church assemblies of Engl. whatsoever it professeth in word, yet is in deed the Ministerie of Antichrist's apostasie.

THE truth of the Proposition is manifest: because there is no other Ministry but Antichrists that standeth in such estate. And they are in deed of Antichrist, that professing the name of Christ, yet refuse to obey him in his owne ordinance of Ministry worship and government of the Church, as their Prophet Priest and King. As may appeare by these Scriptures compared together, and others the like: *Deut. 18. 18. 19. Psal. 110. 1. 2. 3. 4. Mat. 15. 9. and 17. 5. and 28. 20. Luk. 19. 27. and 22. 25. 26. Rom. 12. 3-8. Ephe. 4. 8. 11. 12. 1 Tim. 6. 13. 14. 1 Pet. 5. 1-4. With 2 Thes. 2. 3. 4. 1 Tim. 4. 1. 2. 3. 1 John 2. 18. 19. 22. and 4. 3. and 2 Iob. ver. 7. Rev. 13. 11. and 14. 9-12. & 22. 18. 19.*

The truth of the Assumption is evident, by that which hath bene said in the Reasons ^{1 Pag. 2. 60.} here going before. And their constitution it self sheweth it, in that they are so farr from obeying Iesus Christ in his owne ordinance of Ministry worship and government of the Church

The 2. Reason

Church, as they do all of them receive execute or stand subject vnto the Ministerie and government of another Archbishop and Lordbishop then Iesus Christ, of an Archeacon, and of a Parson Vicar or Stipendary, being Priest or Deacon, so ordeyned by the Prelates: As also in their administration, reading prayers out of a book, stinted and imposed vpon them, and observing many other inventions of men in the worship of God continual- ly vsed among them: And likewise in their Church-governement, according to their Canons, Courts, excom- munications, degradations, & other like proceedings, by the Prelates and their Officers. Which were never ap- pointed by Christ, the Prophet Priest and King of the Church: as may be seen in his Testament, where they are not to be found. And this we have shewed hereto- fore more particularly in other Treatises already publi- shed: to which I refer the Reader. *Refut. of Mr. Giff. The Apologie against the Oxf. Doct. Treatise of Minist. of the Church of Engl. pag. 28. 29. 30. &c.*

The third Argument.**III.**

THe Ministerie of Christians which is opposed against and exalted above the holy things, Ministerie, and ordinances of Iesus Christ, that is the Ministerie of Antichrists apostasie:

But the present Ministerie of the Church-assemblies of Engl. is the Ministerie of Christians opposed against and exalted above the holy things Ministerie and ordinances of Iesus Christ.

Therefore the present Ministerie of the Church-assemblies of Engl. is the Ministerie of Antichrists apostasie.

The first part of the Argument is certaine, and ma- nifest by these Scriptures, 2 Thes. 2. 3. 4. with 1 Joh. 2. 18. 19. & 4.1.2.3. & Rev.9. & 13. & 14. & 17. & 18. chap.

The truth of the second part of the Argument ap- peareth

peareth evidently: 1. In this, that a man may peaceably administer or receive their holy things, in their manner, by vertue of their Deaconry or Priesthood received from the Prelates; which is the present Ministerie of that Church, as hath bene shewed before. But if any do administer or receive the holy things of God by the offices of Pastors and Teachers, entred into and executed according to the testament of Christ, they are for this cause evil intreated, reviled, and persecuted vnto death, even by these who professe themselves to be Christians. 2. Secondly, in that their Prelacy Priesthood and Deaconry, is the very meanes of thrusting away & keeping out of the Church, the Ministry and order which Christ hath appointed in his word.

Which some of themselves have heretofore acknowledged and written, affirming that *Lord Bishops, Archdeacons, Commissaries, Officials, and the rest, thrust away most sacrilegiously the order which Christ hath left in his Church, and which the Primitive Church hath used;* That they rob the ^{Admon to the Parlaim.} *Church of lawfull Pastors, Watchfull Elders, and carefull Deacons;* ^{Sermon on Rom. 12.} And, that *by the length of their unlawful swords they keep out the lawfull members of the body of Christ, which is the Church.* Neyther need we seek any further proof hereof, then that which is daily felt and seen, in their bloody opposition and proud exaltation above the holy things, ordinances, and servants of Iesus Christ: Who being Lord over all, will bring their wayes upon their owne heads, and when they have filled vp the measure of their iniquity, will judge them according to their works.

The fourth Argument.

The Ministerie which is such as in the nature and condition thereof,

of, it perteyneth not to any body and estate, eyther civill or ecclesiasticall, but onely to the body and kingdome of Antichrist, that is the Ministerie of Antichrists apostasie:

But the present Ministerie of the Church-assemblies of Engl. is such as in the nature and condition thereof it perteyneth not to any body or estate, eyther civill or ecclesiasticall, but onely to the body and kingdome of Antichrist:

Therefore the present Ministerie of the Church-assemblies of Engl. is the Ministerie of Antichrists apostasie.

The Proposition none can deny. And for it, see
*2 Thes. 2. chap. with Rev. 13. 11--18. and 14. and 16.
 and 17. and 18. and 19. and 21. chap.*

The Assumption is cleare to all that will open their eyes to see the truth of it: in as much as their Prelacy, Priesthood, & Deaconry (the present Ministry of that Church) is such in the nature and condition thereof, as the civill estate of the Common-wealth may be perfect without them: for they are ecclesiasticall functions; the Church of Christ may be compleet without them, and yet have all the offices appointed by Christ therevnto; and the Turks and Pagans, neyther have them nor require them. Onely the body and kingdome of the Romish Antichrist cannot be full and furnished in all the offices thereof without them. Which all men know to be true. From which also an argument to the same purpose may be framed in this sort.

The fift Argument.

V. **T**He Ministerie which is such as the body of Antichrist the man of sinne cannot without it be compleet in all the members and Canonickall functions thereof, that is the Ministerie of Antichrists apostasie:

But the present Ministerie of the Church-assemblies of Engl. is such, as the body of Antichrist the man of sinne cannot without it be compleet in all the members and Canonickall functions thereof:

Therefore

Therefore the present Ministerie of the Church-assemblies of Engl.
is the Ministerie of Antichrists apostasie.

The Proposition is cleare and certaine.

The Assumption is proved by the Canons, Pontificall, and estate of the Romish Antichrist the man of sinne, and by the constitution of that body in the members and functions thereof: As all must needs confesse, that have any knowledge of the conditio of that Church and Officers perteyning therewnto.

The sixt Argument.

THe Ministerie of Deacons Priests and Prelates, which accounts it self to be Christ, and yet in deed is such as the Kings and Rulers of the earth may and ought to supprese and root out of their dominions, that is the Ministerie of Antichrists apostasie.

But the present Ministerie of the Church-assemblies of Engl. is the Ministerie of Deacons Priests and Prelates, which accounts it self to be Christ, and yet in deed is such as the King may and ought to supprese and roote out of his Dominions.

Therefore it is the Ministerie of Antichrists apostasie.

VII.

The Proposition is proved, 1. Because there is no other such Ministry but Antichrists, which accounts it self to be Christ, when in deed it is such as the Magistrates ought to abandon and root out of their dominions. 2. Because that which is in truth the Ministry of Christ, no Princes may refuse or set against: But in so doing they sinne highly against the Lord, and provoke his judgements against themselves & their kingdomes. *Rev. 17. 12. 13. 14. 16. 17. With Psal. 2. 10. 11 12. and Esa. 60. 10. 11. 12.*

The Assumption hath two poynts to be confidered:
The one, that the Ministry of the Church of Engl. is

Ministry of Deacons Priests & Prelates which accounts it self to be Christs: which themselves cannot nor will not deny. The other, that in deed it is such as the King may and ought to suppress and root out of his dominions. Which we have shewed already both in ^t other Treatises, and in the first Reason here before. And the forward preachers among them have yeelded it, in their suits to the Parliament to have it removed and taken away. And if the Prelates and their conforming Priests affirme the contrary, they are impugners of the Kings supremacy, and excommunicated *ipso facto*, by their owne Canons: the words whereof be these, in the second of their ^t last Canons: Where first the Title is thus, *Impugners of the Kings supremacy censured*; And then the Canon it self followeth thus: *Whosoever shall affirme that the Kings Majestic hath not the same authority in causes ecclesiastical that the godly Kings had amongst the Lewes, and Christian Emperors in the Primitive Church, &c. let him be excommunicated ipso facto, and not restored but onely by the Archbishop after his repentance and publick revocation of those his wicked errors.*

^tTreatise of
Minist. of
Engl. p. 25.
105. 134.
Answe. to Mr.
Jacob. p. 163.
197. 199.
The Apologie
pag. 27. 52.
53. 54. & 5.
G.c.

^tCanons of
Anno 1603.
Can. 2.

* As hath ben
proved before
Pag. 2. G.c.

From which Canon, I reason thus: The godly Kings amongst the Lewes had such authority in causes Ecclesiastical, as they might suppress within their dominions any Ministeries not ordeyned by the Lord, and therefore any false Ministeries whatsoever, as Iosiah did *the Chemarims, the Priests of Baall, them that burnt incense to the host of heaven, &c.* Therefore also, seing the present Ministry of the Church of England * is not that which Christ ordeyned and gave to his Church, and consequently must needs be a false Ministry, the King of England having the same authority in causes ecclesiastical as those Kings of Iudah had, may and ought to suppress and root out of his dominions this their Ministry and

and Prelacy of Archbishops, Lordbishops, Suffraganes, Priests, Deacons, Subdeacons, Archdeacons, &c. Like as King Henry the eight did the Abbats, Monks, Nunneres, &c.

And themselves cannot deny, but eyther they must prove their Prelacy and inferiour Ministerie aforesayd to be ordeyned by Christ in his Testament, and so to be the true Ministerie given by Christ to his Church, or els if they affirme that the King hath not authority to supprese and take it away, they are by the sentence of their owne Canons *impugners of the King's supremacy, and excommunicated ipso facto, and not to be restored but after repentance and publick revocation of those wicked errors.* And so commeth vpon them that which Christ hath sayd, *Of thyne adue mouth will I judge thee, O evill servant. Luc. 19. 22.*

And wheras by the same Canon, the power of restoring such is committed onely to the Archbishop, with the condition aforesaid, it would be knownen, if the Archbishop himself be in the same case, who shall now restore him; and whether it can be done to him any more then to the rest, without *his* repentance and publick revocation of those *his* wicked errors. Which if he and the rest had grace to revoke, these questions would soon be at an end.

But howsoever they deale, and the Kings of the earth for a while mainteyne or suffer them, certaine it is that the King of Kings (the Lord Iesus Christ) will in his time vtterly consume and abolish that lawlesse apostasie and mystery of iniquity in all the power and tyrannicall vsurpation thereof. *2 Thes. 2. 3. 4. 7. 7. With Rev. 14--20 chap.* From whence we will take the next and last Argument, which now we will alledge.

The seventh Argument.

IF the present Ministerie of the Church-assemblies of England be such, as it shalbe abolished by

VII.

the Lord, through the light and power of his Gospell, according to that which is written, ^{2 Thes. 2. 3. 8. with Rev. 14. 6. 7. 8. and 18. 4. 5. 20.} then it is the Ministerie of Antichrists apostasie:

But the present Ministry of the Church-assemblies of Engl. is such as it shalbe abolished by the Lord, through the light and power of his Gospell, according to that which is written, ^{2 Thes. 2. 3. 8. with Rev. 14. 6. 7. 8. and 18. 4. 5. 20.}

Therefore it is the Ministerie of Antichrists apostasie.

The Proposition is evident, as may appeare by the Scriptures mentioned in it.

The Assumption also is manifest, & may thus be shewed: 1. The Scripture teacheth, that [†] the Lord will consume the man of sinne with the breath of his mouth, in the power of his word, and therefore also his counterfeit offices, ordinances, and authority. Of which sort the present Ministry of the Church-assemblies of Engl. being found to be, it will follow that these shall also with the rest of that body be abolished by Christ with the brightness of his coming, & with the breath of his mouth in the power of his Gospell. Otherwise the man of sinne should not be consumed away, as the Lord hath sayd he shalbe; and hath therefore called him *the sonne of perdition or destruction*, because he is appointed to be consumed & abolished. 2 Thes. 2. 3. And seing that although in all other places of the earth, all the offices, parts, powers, and ordinances of his kingdome and religion were abolished, yet so long as the present offices and functions of the Prelacy Priesthood and Deaconry, in the Archbishops, Archdeacons, Lordbishops, Deanes, Prebendaries, Parsons, Vicars, and the rest of that sort, with their callings, works, maintenance, assemblies, Courts, Canons, and proceedings ecclesiasticall do continew in England; the Ministry power and authority of the man of sinne were not consumed and abolished, as the Scripture hath foretold shall come to passe: it must needs

needs be that these also shall go into destruction with the rest of that body . For true and strong is he which hath sayd it , and will performe it . Rev. 18. 1. 2. 8. 20. 21. and 19. 1. 2. With 2 Thes. 2. 3. 8.

2. Agayne , seing the Scripture saith, that *'for this purpose the Sonne of God hath appeared, that he might loose the works of the Divel:* and the comming of the man of sinne, in all his apostasie, is in another Scripture said to be *by the Wor-king of Sathan,* 2 Thes. 2. 3. 8. 9. it followeth also herevpon, that Christ the sonne of God will break and abolish the Prelacy and lying Ministry of that lawlesse one, together with the rest of his apostasie wheresoever. Which already we have seen to be begun, in that the Lord hath now in this latter age of the world appeared (according to his promise) in the light of his Gospell, and hath begun thereby to dissolve that work of Sathan, to cast down Babylon that great city, to manifest and consume that man of sinne, to remove and abolish the offices, callings, works, and livings, belonging to that body and kingdom of darknes: So as in divers countreyes at this day, the popish Antichristian offices & callings are generally rejected and abandoned : And in England, the Pope, Cardinals, Priors, Abbots, Monks, Fryers, and Nunnies, together with many of the popish heresies, errors, & superstitions are abolished & cast out of the land. This hath the Son of God, that * king of glory, by the shining brightnes ^{"Psal. 24. 8."} and power of his Gospell, already brought to passe in this latter age: Neyther will he cease or give over this his glorious work ; vntil he hath evidently consumed the body of that man of sinne, and discovered & dissolved the work of Sathan in Antichrists kingdome throughout the world. *The Lord of hosts hath determined it, and who shall disannull it? His hand is stretched out, and who shall turne it away?*

Eze.

Esa. 14. 27. with 2 Thes. 2. 8. 9. Rev. 14. 6. 7. 8.

Reason r.

3. Moreover, the present Ministry of the Church-assemblies of Englaud being such in their Offices, entrance, administration, and maintenance, as the Lord never set in his church (as † before hath bene proved) therfore also it cannot be doubted but that these shalbe abolished, as Christ hath sayd, *Every planting which my heavenly Father bath not planted, shalbe rooted up.* Mat. 15. 13.

4. Finally, the sekers of reformation have bene (if still they be not) of the same judgement and expectation. Else why have they sued to the Parliaments, to have these parts & remnants of the Popish Antichristian Kingdome yet reteyned in the land, to be removed and abolished: yea and have expressly written, * *that they shall downe, hold they never so hard.*

* Admon. to
the Parliame.
in the Pre-
face.

Now furthermore that this destruction of Antichrists kingdome and religion shalbe seen and done by Christ appearing in the light and power of his Gospell, we gather also from the Scriptures, which teach¹ that by the preaching of the Gospell, Babylon falleth.

And for the better discerning hereof, thus we shew it further: First, by Babylon ² mystically and spiritually is vnderstood, the city kingdome and iurisdiction of Antichrist, with the offices and ordinances belonging therunto, the apostasie and authority of the man of sinne, the bloody and adulterous estate of the whore that sitteth on many waters, with whome the Kings of the earth have committed fornication, and the inhabitants of the earth have bene made drunken with the wyne thereof. 1 Ioh. 2. 18. and 4. 3. 2 Thes. 2. 3. 4. 7. 8. 9. 10. 11. 12. Rev. 11. 8. and 14. 8. 9. and 17. and 18. chap.

Secondly, the Lord Iesus will destroy Babylon, con-
demne

¹ Rev. 14. 6.
² 7. 8. 2 Thes.
³ 8. with E-
sa. 11. 4.

* Rev. 17. 5.
⁴ 7. with 11. 8.
⁵ 2 Thes. 2. 7.

demne the whoore, and consume the man of sinne, with the breath of his mouth, with the bright manifestation of his comming, and with the publishing of his Gospell: wherein he will clearly and powerfully appeare, to the comfort of his Church, and destruction of the wicked.

Rev. 14. 6. 7. 8. and 18. 4. 5. 6. 20. and 19. 13. 15. 2 Thes. 2. 8. with Isa. 11. 4.

3. As God for a tyme hath suffred the Princes and States of the world to give over their power right and soveraignty vnto the Beast, to submit vnto, authorize, and vphold the kingdome and jurisdiction of Antichrist: so God agayne in his tyme doth and will stirre vp the Princes and Magistrates, to hate that harlot, to make her naked and desolate of her honours, dignityes, and revenewes, to convert and employ her Lordships, lands, and livings to other usses, and finally to supprese and abandon her offices works & abominations, which have so long deceived and defiled the world. *Rev. 17, 15. 16. 17. and 18. and 19. chap.*

4. Fourthly, this fall of Babylon, this consumption of the man of sinne, and desolation of the great whore, shalbe performed by degrees: that as it rose not wholly vp in a day, but first was in a mysterie, and then was revealed, and afterwards exalted: so it shall also decay & be abolished by little and little, till at length sodenly in one day, even in an houre, this city and kingdome of Antichrist be destroyed & abolished, so as it shal never be found any more: as when a great millstone is cast into the sea and riseth not agayne, and as of old it came to passe (according to the word of the Prophet) in *Babylon of Chaldea* which was a type and figure of this spiritual ^{Jer. 51. 61. 62. 63. 64. with Rev. 18.} *Babylon* now spoken of. *2 Thes. 2. 3. 4. 7. 8. Rev. 14. 8. 20. 21. 22. 23. with Isa. 13. and 14. chap. 9. and 18. 2. 7. 8. 20. 21. 22. 23. with Isa. 13. and 14. chap.*

50 The 2. Reason against the Minist^ry of Engl.
ier. 50. and 51. chap.

Lastly, at the overthrow and destruction of this Anti-christian kingdome and mysticall Babylon, her Kings, Merchants, Mariners, and crafteſmen ſhall mourne & lament, because of the judgement come vpon her, with whome they have lived in pleasure before, and no man now buyeth their ware any more : but the ſervants of God ſhalbe glad and rejoyce, & give glorie to the Lord, ſaying, *Hallelu-iah, ſalvation and glory, and honour, & power be to the Lord our God : for true and righteous are his iudgements: for he hath condemned the great Whore, which did corrupt the earth with her fornication, and hath avenged the blood of his ſervants off from her hand.* Reve. 18. 9. 10. 11. &c. With 19. 1. 2. &c.

And hitherto of the first and ſecond Reason. Both which I have prosecuted more largely, as conteyning in them the ſpeciall grounds of this controverſie: namely, *that their preſent Miniftry is not according to the ordinance of Christ;* and not this onely, but *is alſo of the apostacie of Anti-christ.* To which two heads, the other Reasons here ensuing may be referred. Yet the propounding & handling of them apart from the other, ſerveth more plainly to meet with ſome objections, and more fully to iſſit vpon other particulars, needfull in this cauſe to be conſidered. And ſo we will now proceed to the Reasons following.



The



The third Reason.

VVHATSOEVER Ministerie is such, as none can heare it or have any spirituall communion with it, but in so doing he shall worship the Beasts image (spoken of in the Revelation) and receive his mark in his forehead or hand: that Ministerie may none hear or have any spirituall communion withall.

But the present Ministry of the Church-assemblies of Engl. is such as none can heare or have any spirituall communion therewith, but in so doing he shall worship the Beasts image, and receive his mark in his forehead or hand:

Therefore none may heare or have any spirituall communion with the present Ministerie of the Church-assemblies of Engl.

The first part of the Reason is evident, because whosoever doth so worship or receive as there is sayd, bringeth himself vnder the fierce wrath of God, as it is written, If any worship the Beast and his image, and receive his mark in his forehead or hand, the same shall drink of the wyne of the wrath of God, yea of the pure wyne which is poured into the cup of his wrath, and he shalbe tormented in fyre and brimstone before the holy Angels and before the Lambe, and the smoke of their torment shall ascend evermore, and they shall have no rest day nor night, which worship the beast and his image, and whosoever receiveth the print of his Name. Rev. 14.9. 10.11.

That the truth of the second part of the Reason may better appeare, we are first to consider what is meant by the Beast and his image here spoken of; what by the

worshipping of it; and what by receiving his mark in the forehead or hand: and then to apply it to the present purpose. And first, that these and the like speaches are not to be taken literally, but in a mysticall and spirituall significacion, the Spirit of God teacheth vs in playne words in divers places of this book, Rev. 14. 8. 9. With chap. 17. 5. 15. 18. and 11. 8. and 1. 20. besides that it may be shewed by necessary collection also, as will appeare in that which followeth.

By Beasts, the Scripture often figureth out men & kingdomes, of beastly qualities and conditions, so resembling them for their foolish ignorance, savage cruelty, gredynes of prey, beastlynes of life, certainty of destruction, &c. Dan. 7. 17. & 8. 20. 21. 22. 23. With Ier. 10. 14. Luk. 13. 31. 32. 2 Tim. 4. 17. Tit. 1. 12. And so here, by the beast & his image, we may vnderstand the Romane dominiō, & Antichristiā hierarchie resembling it, the body of the man of sin, with all the offices, functions, lawes, constitutions, power & authority apperteyning therewnto. For which, compare this Scripture of Rev. 14. With 2 Thes. 2. 3. 4. 8. 9. 1 Tim. 4. 1. 2. 3. 1 Ioh. 2. 18. 22. and 4. 3. & 2 Ioh. ver. 6. 7. Rev. 11. 8. and 13. 1. 2. 5. 6. 11. 15. 16. 17. and 17. 1. 2. 3. 4. 5. 6. 7. &c. and 18. 2. &c. and 19. 2. 20. 21. &c. & 20. 4. And thus have the Martyrs of former ages also vnderstood it, as may be seen in Act. & Monum. edit. 5. p. 1615. &c.

By worshipping the Beasts image, may be vnderstood the yeelding of spirituall subjection homage & obedience to that Antichristian kingdome, in the lawes, rules, offices, orders, power and jurisdiction thereof. And so this word *Worship*, is much vsed in the Scripture. Exod. 20. 5. Deut. 12. 30. & 13. 2. 4. Iosb. 22. 5. 27. Iude. 2. 11. 2 King. 17. 33--41. Ezech. 8. 16. and 20. 32. Mat. 15. 9. Act. 7. 43. Col. 2. 18--23.

By receiving of the mark in the forehead or hand, may be vnderstood the receiving of their ordinances & constitutions, to profess or observe them, so as thereby we may be knownen vnto others (as by a mark in the forehead) or put in mynd our selves (as by a marke in the hand) that we apperteyne to that Romish or Antichristian kingdome.

And that the mark here spoken of may thus be vnderstood, and not simply be taken for some visible characters set vpon the forehead or hand, but even for such accepting and keeping of the Beasts ordinances as is aforesaid, appeareth plainly by like speach and vse of these phrases in other Scriptures. As namely,

For the one, that is the speach of *a mark in the forehead*, see *Ezech 9. 4. Rev. 7. 3.* where the faithfull servants of God, are sayd to be marked and sealed in the foreheads; not that they received a visible character or marke, but being such as mourned for the abominations of others, and did themselves constantly and as it were with bold faces confess Gods name and truth before the world (as the Apostle sayd, ^{† Rom. 1. 16.} *I am not ashamed of the Gospell of Christ*) they were as evidently and certenly knownen by this, and in the destruction of the wicked preserved by God, as if they had visibly ben marked in their foreheads.

In a like maner also, when one is not ashamed of the Beasts wayes, of Antichrists ordinances and constitutions, but receiveth and professeth them, having (as the Prophet sayth) ^{¶ Jer. 3. 21} *an whores forehead that will not be ashamed*, he may be sayd to receive the Beasts mark in his forehead, and be as plainly discerned of others, to be one of that body & belonging to that kingdome, as if in this forehead there were a visible mark imprinted.

The maner of speach semeth to be borrowed from the common practise of men, who for such things as they would have knownen and discerned, do vse to mark them in some such place as may well be seen and soone espied. So in *the Passeover* the lentill and doore cheeks (as being ready to the sight) were sprinkled with blood, that the Angel might see the blood, and so passe over the houses that were sprinkled therewith, *Exod. 12. 22. 23.* Now in man, the forehead, or any thing therein is in most sight and soonest espyed: As when the leprosy sprang in the forehead of *Uzziah*, as soon as the Priests looked vpon him, forthwith they perceived it, *2 Chron. 26. 19. 20.* And in this respect it seemeth the Lord commanded in the Law, that the plate whereon was graven as signets are graven, *Holynesse to the Lord*, should be alwayes on Aarons forehead, thereby to figure out the continuall mediation of Christ our high Priest, who appeareth in the sight of God for vs. *Exod. 28. 36. 37. 38.* With *Heb. 7. 25.* and *9. 24.*

For the other, that is, the speach of a mark upon the hand, see *Exod. 13. 8--16.* *Deut. 6. 7--12.* and *11. 18.* where Moses speaking of the observation of the ordinances of the Passeover, sayth vnto Israel, *It shalbe a signe unto thee vpon thyne hand, and for a remembrance between thyne eyes, that the Law of the Lord may be in thy mouth: for by a strong hand the Lord brought thee out of Aegypt.* *Exod. 13. 8. 9.* And agayne he vseth the same maner of speach, towching the observation of the ordinance of consecrating their first borne to the Lord, *Exod. 13. 16.* And agayne, when he teacheth the Israelites continually to remember the words which God commanded, *Deut. 11. 18.* By which Scriptures appeareth, first that by a signe on the hand is not meant a visible signe or mark set or engraven vpon the hand, but

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(as Moses expoundeth himself) the keeping of the ordinances and commandments of God, as the *Passover*, the *consecrating of the first borne*, &c. Exod. 13. 10. 15. Deut. 6.7. 8.9.12. Secondly, that the keeping of those ordinances as God appointed them, should be as a signe vpon their hand to put them in remembrance continually of their deliverance out of *Egypt* by the mighty power of God, and of their homage & subjection due unto him for ever.

Accordingly therefore by *the Beasts mark*, may be vnderstood the keeping of his ordinances and constitutions. So as when men do keep and submit vnto any the ordinances of Antichrist, as his Ministry, Worship, Religion, a Courts, Canons or the like, it is as if they received a mark vpon their hand, to put them still in mynd of their service and subjection yeelded vnto him.

Thus we see how the Scripture vseth this maner of speaking, when it would note the continual remembrance of a thing, as may be seen also by like speaches in other places, Song. 8. 6. Esa. 49. 16. Hag. 2. 24.

And it seemeth (as the other) to be taken from the vsuall custome of men, who because the hand of a man is alwayes in his sight, vse therefore (when they would remember a matter) to put a ring or thread or such like thing vpon their hand, that they may not forget but stil be put in mynd thereof. Such also is that speach of God in the Prophet, saying, *I have graven thee upon my hand, thy walles are ever in my sight*, Esa. 49. 16. where the latter part of the sentence expoundeth the former (a thing often vsed in the Prophets) and teacheth that in this place these words, *to be graven on the hand*, signify *to be alwayes in sight and remembrance*. To which end may be observed, how the marke spoken of in the Revelation, is sometimes fayd

^{1 Rev. 13. 16.} sayd to be received in the right hand, because that hand is commonly the more vsed, & so more often in the eye and sight of a man, then the other hand is.

And thus it appeareth, that they which keep the ordinances and constitutions of Antichrist, may justly be sayd to receive his mark in their forehead or hand, so as thereby they give notice to others, as by a mark in the forehead, or be put in remembrance themselves, as by a mark in the hand, that they apperteyne to his kingdome and jurisdiction. And this is the proper vse of signes, marks, characters, and the like, by them to make difference & distinction, to give knowledge vnto others, or to be put in mynd our selves, of such things as we would have distinguished knownen or remembred: as may be seene both in the continuall practise of men, and throughout the Scriptures. For which, see Gen. 4. 15. and 9. 12. 13. 14. 15. 16. & 17. 11. Num. 15. 38. 39. 40. & 16. 38. Deut. 11. 18. and 22. 15. 16. Iosb. 2. 18. 21 & 4. 5. 6. 7. Esa. 30. 17. Mat. 24. 32. 33. Luk. 2. 12. Rom. 4. 11.

Moreover, that this is the meaning as hath bene shewed, may be gathered also by the contrary, which is opposed thereto by the Spirit of God in the same scripture, which is, *the keeping of the Commandements of God and faith of Jesus*. Rev. 14. 9. 12. and 20. 4. For so in that place are opposed, on the one side ¹ *the worshipping of the Beast and his image and receiving of his mark*, and on the other side ² *the keeping of the commandements of God and the faith of Jesus*. As likewise in the second commandement ^{*Exod. 20.} there are set opposite, on the one hand, [#] *the making & devising of any thing in the worship of God, or the submitting to any such inventions*; and on the other hand, [†] *the keeping of that onely in the worship of God which he himself hath commaunded*. Exod. 20. 4. 5. 6. Where also

also it may be observed, that the same words, of keeping the commandments of God, are vised in both these Scriptures, and ^{Exod. 20.4.} in the one opposed generally to all inventions in religion whatsoever, ^{s. 6.} ' in the other specially to the constitutions and abominations of the Romish and Antichristian iurisdiction. ^{Rev. 14. 9--12.}

As the faithfull therefore which in religion submit themselves onely to the truth & ordinances of Iesus Christ prescribed in his word, are sayd to keep the commandments of God and faith of Iesus, having this as a signe vpon their hand, and being sealed therewith as with a mark on the forehead: so they which in religion submit themselves to the ordinances & constitutions of the Romish Antichrist, are accounted by the holy Ghost to worship the Beasts image and to receive his mark in their forehead or hand. And hitherto of the exposition of this Scripture.

Now to apply it to the matter in hand, it is to be noted, first that this Antichrist the man of sinne hath made apostasie from the ordinances of Iesus Christ. Secondly, that he hath brought in and set vp in stead thereof his owne errors & constitutions, the inventions & works of Sathan: and particularly, that opposing and exalting himself against the kingdome of Christ, he hath turned the Ministry and government of Christ his officers (which be *Pastors, Teachers, and Elders*) into the Ministry and government of *Archbishops, Lordbishops, Suffraganes, Chancellours, Archdeacons, Commissaries, Priests, Parsons, Vicars, &c.* entring and executing their offices, not according to Christs ordinance, but after their owne orders, canons and constitutions. Thirdly, that notwithstanding many popish enormities be already removed out of the land by the mercy of God, yet the present constitution

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of their Church-assemblies still is such as every one of them is subject to a provinciall Archbishop, to a diocesan Lordbishop, to a Chancelour, to an Archdeacon, to a Priest, being the Parson, Vicar, or stipendary Curate of the Parish: As also to a Book-worship devised by man, to the Prelates popish courts, suspensions, excommunications, absolutions, consecrations, orderings, degradations, deprivations, and other such proceedings, according to their Canons and courses: which in their order were erected and are reteyned in the Synagogues and kingdome of Antichrist, but were never appointed by Christ for his Church and people to observe and yeeld vnto, as hath bene proved. Whereby it appeareth, that the publick Ministry of their assemblies now is such as none can have spirituall communion therewith, but in so doing they observe and submit vnto the ordinances of Antichrist; and consequently worship the Beasts image and receive his mark in their forehead or hand, according as here before hath bene declared.

Yet before I conclude this point, I would advertise the Reader, that some vnderstand this *receiving of the mark in the forehead or hand*, to be meant of submitting vnto Antichrists ordinances eyther openly with a bold face, or secretly vnder hand. As also, that such may be sayd to receive the mark in their hand, which receive to execute any office or performe any work in the kingdome of Antichrist by his power and hand, that is, by vertue of any authority received frō him or of any subjection yeelded vnto him. Which may well be applyed to *the buying & selling* by vertue of the mark received, spoken of Rev. 13. 17. But how ever it be for the propriety of the phrase, yet herein do all these expositions agree, that thereby is understood the submitting to Antichrist his ordinances
to be

to be implied, and therefore come all to one end as touching the matter in hand.

And long since, John Claydon spoken of before, a Martyr of Christ (burnt in the dayes of King Henry the fist, in the yeare, 1415.) held that the Bishops licence for a man to preach the word of God, is the character of the Beast, that is Antichrist. Act. and Monum. edit 5. pag. 588. And after him agayne, Mr Ridley, another Martyr (burnt in Queen Maries dayes, in the yeare 1555.) writing largely of this matter to the Christians then afflicted sheweth his judgement concerning it, thus: *Doth not Paul command * ^{Act. & Mo-} to the Romanes, which perteyneth to every Christian soule: † As ^{num. edit. 5.} you have in tymes past given your members to do service ^{pag. 1618.} vnto vncleannes and wickednes, from one wickednes to ^{Rom. 6.} another: so now give your members to do service vnto righteousness, that you may be sanctified. And I pray thee good brother what doest thou think is to bear the mark of the Beast in the forehead and in the hand that Sainst John speaketh of? I know we ought warily to speake of Gods mysteries which he shewed by the spirit of prophesying to his servant John, yet to read them with reverence, and to pray for the same so much as God knoweth necessary for our time to know, I think it necessary and good. Wherefore what I suppose is to beare the Beasts mark, I will tell thee, and commit the judgement of my interpretation, as in all other things, to the spirituall man. I suppose he beareth the Beast of Babylons mark in his forehead, which is not ashamed of the Beasts wayes, but will professe them openly to set forth his maister the beast Abaddon. And likewise he beareth his mark in the hand, that will, and doth practise the works of the Beast with his power and hand. And likewise I will not let to tell thee, what I think to be signed in the forehead for the servant of God is, whereof John also speaketh, reckoning vp many thousands so to have bene signed of every tribe: I suppose he is signed in the forehead, for the servant

of God, whom God hath appointed of his infinite goodness, & hath given him grace & strength, constantly to confess him, & his truth before the world. And to have grace & strength to confess Christ, & the doctrine of the Cross, & to lament & mourn for the abominations of Antichrist, I suppose is to be signified with Tau, whereof Ezekiel the Prophet doth speak. Thus I suppose these Prophecies are spiritually to be understood: And to look for other corporall marks to be seen in mens foreheads or in their hands, is nothing els but to look that there should come some brute beast out of Babylon, or some Elephant, Leopard, Lyon, or Camell or some other such monstrous beast with ten hornes, that should do all the wonderfull things spoken of in John: And yet of a beast speakeith John: But I understand him so to be called, not for that he shalbe any such brute Beast, but for that he is and shalbe called the child of perdition, which for his cruelty and beastly maners, is called the beast. The carnall leues knew there was a promise made that Elias should come before Christ the Messias (the annoyned of God) to prepare his wayes; they knew also there was a promise of Messias, that he should come and be a King, and reigne in the house of David for evermore: But they understood all so grossely and carnally, that they neyther knew Elias nor Messias when they came: for they looked for Elias to come downe from heaven in his own person, and for Messias to come and reigne in worldly pompe, power, riches, glory: Whenas the prophecies of both were spiritually to have bene understood: Of Elias that he should come, not in person, but in spirit, that is one that should be indued with the spirit and gifts of grace of Elias, which was in deed John Baptist, as Christ himself did declare to his Apostles: And of Messias reigne, all the Prophets were to be understood of the reigne of his spirituall kingdome over the house of Iacob and the true Israelites for evermore. And so by their grosse and carnall understanding, they mistook both Elias and the true

true Messias, and when they came, knew neyther of them both. So likewise I feare me (nay it is certayne) the world that wanteth the light of the spirit of God (for the world is not able to receive him; saith John) neyther doth nor shall know the beast, nor his marks, though he rage cruelly and live never so beastly, and though his marked men be in number like the sand of the sea. The Lord therefore vouchsafe to open the eyes of the blynd with the light of grace, that they may see & perceive and understand the words of God, after the mynd of his Spirit, Amen. Thus farre Mr Ridley.

And Mr Bale (an exile of Christ) vnderstanding by the Beast the great Antichrist, and by his image those governors which take vpon them his blasphemous titles, names, authority, or defence: applyed it also, thus, *To receive the ^{*Image of} Beasts mark in their foreheads and hands, is both to agree to such ^{both Churches} decrees, traditions, lawes, constitutions, acts, and proclamati- ^{vpon Rev.} ons, as they under those titles have made, onely for their owne covetousnes and pompe, and neyther for the glory of God, nor yet for the right maintenance of the Christian common wealth: And also to be sworne to the same, to subscribe to it, to give counsel or ayde to it, to mainteyne it by learning, to minister in it, to execute vnder it, to accuse, punish, & put to death for it, or to think it lawfull and godly with such like.

Thus have I somewhat largely noted down the sayings of these Martyrs of former times, as being of good weight to the matter in hand. For although Antichrist was not then so fuly discovered nor so deeply wounded, as synce he hath ben and wilbe yet daily more in this latter age of the world (in which respect we are not now to be pressed with every thing which they then cōming new-
ly out of the darknes of Popery did receive and allow): Yet by these testimonies alledged and other the like in their stories, it may appeare how vprightly they judged, and how faithfully they walked even vnto death, according to the measure of light reveiled

vnto them: in which respect they will rise vp in judgement to condemne this age, wherein notwithstanding that Antichrist be plainlyer manifested and more consumed, as yet stil he wilbe more & more til he be abolished,

1 Thes. 2.8. by the brightnes of Christs appearing in the light and
Rev. 14.6.7. power of his Gospell: yet as if no such thing were or
 should be, or as if men ¹ had eyes and saw not, eares &
 heard not, harts and vnderstood not, who is there that
Mat. 13.14. do not still take pleasure in that vnrighteoufnes of An-
15. 18. 28. tichrist, disobeying the truth of the Gospell of Christ, &
26. 27. worshipping the image of the Beast , and receiving his
 mark in their forehead or hand? For which howsoever
 men do plead, yet let all remember and consider, how
 the Spirit of God hath foretold the end and fruict therof
 to be this, to stand vnder the wrath and judge-
 ment of God, to be tormented before the
 holy Angels and before the
 Lambe for evermore.

Rev. 14.9. 10. 11. With **2 Thes. 1. 8. 9.** & **2 Thes. 2. 3-12.**





The fourth Reason.

None may heare or ioyne in any spirituall communion with that Ministerie which deriveth not their power and functions of Ministry from Christ, which is the head, for the edification of the Church, which is his body.

But the present Ministry of the Church-assemblies of Engl. deriveth not their power & functions of Ministry from Christ, which is the head, for the edification of the Church, which is his body.

Therefore none may heare or ioyne in any spirituall communion with the present Ministry of the Church-assemblies of Engl.

The Proposition or first part of the Reason can not be denied: 1. Because none may be subject to any power or head in religion, save onely to Iesus Christ, who is the alone head of the Church, in whome all fulnes of power dwelleth, and from whom alone the Church receiveth her life and strength. *Ephe. 1. 22. 23. and 4. 8. II. 12. 15. 16. Col. 1. 18. 19. and 2. 18. 19. 1 Cor. 12. 4. 5. 6. 12. 27.*

2. Because the Ministers which derive not their power from this head to the execution of an office in his body, are vsurpers of that which perteyneth not vnto them, & enemies of Christs soveraigne authority: and the people which heare them, or otherwise submit to their power and Ministry, become guilty with them of treason against the King of Kings the Lord Iesus Christ. *Mat. 28. 18. 19. 20. 1 Cor. 12. 5. Luk. 19. 12. 13. 14. 27. With Exod. 20. 4. 5. 2 Thes. 2. 3. 4. 9. 10. II. 12. Rev. 13. & 14. &*

17. and 18. and 19. chap.

3. Because God disposeth the members every one of them in the body at his pleasure, and hath fully furnished his Church with all offices needfull: so as it is not in the power of any creature to give or take away any members to or from Christs body, or to approve by any practise such giving or taking away vnder any colour whatsoever. *Rom. 12. 3---8. 1 Cor. 12. 6. 12. 18. 27. 28. Ephe. 4. 4-16. 1 Tim. 3. & 5. & 6. 13. 14. Rev. 22. 18. 19.*

The Assumption or latter part of the Reason is proved not onely by this, That the Ministers of the Church-assemblies of England have not those offices and callings which Christ hath given to his Church for the work of his Ministry: as hath bene shewed before in the first Reason, to which this may be referred: but may also be made manifest further, and shewed by the contrary, after this maner:

1. First, the present Ministry of the Church-assemblies of England, is of Deacons and Priests made by the Prelates, some of them being Curates, some Vicars, some Parsons, some Archdeacons, some Lordbishops, some Archbishops, &c.

2. Now these be such offices as were left in England by the Pope, and are still reteyned in the kingdome of Antichrist: neyther were knownen in the Churches of Christ planted by the Apostles, but rose vp with the body of Antichrist, & perteyne therewith: as hath bene handled before.

3. And, the Scripture teacheth plainly, that Sathan out of the bottomeles pit is the author and head of those offices and functions which were formed and erected in the kingdome of Antichrist the man of sinne: and consequently

sequently of the offices aforesaid yet remayning in the Church of England. 2 Thes. 2. 9. Rev. 9. 2. 3. 11. 20, and 13. 11. and 18. 2. & 20. 10.

4. And if Sathan be the erector and head of these offices and functions, then it is certayne that Iesus Christ is not . For what concord hath Christ with Sathan? 2 Cor. 6. 15. 1 Ioh. 3. 8.

Wherevpon ensueth , that whosoever administer by vertue of the offices aforesaid (as the Ministers of the Church-assemblies of Engl. do) they derive not their power and authority from Iesus Christ the head of the Church, which is his body, even the fulnes of him that filleth all in all things: but from the dragon that old serpent, Sathan the head of the body & kingdome of Antichrist, the Prince of darknes,even the spirit that worketh in the children of disobedience.

And this have the seekers of reformation a long time synce vnderstood, and published to the world: who speaking of the ecclesiastical government of the Church of England, say it is *Antichristian and diavelish and contrarie to the Scriptures. That Whatsoever commeth from the Pope (who is Antichrist) cometh first from the Divell, and out of the bottomles pit: That the Names and Offices of Archbishops, ^{*Admon. to the Parliam.} Commissaries, Deanes, Prebendaries, ^{sect. 14-20.} Lordbishops, Archdeacons, ^{T. C. first ro-} Parsons, Vicars, Stipendaries, and Parish priests &c. came from ^{Mr. Fenners} Answer to the the Pope and are an Antichristian hierarchie: That Sathan is Confus. of the authour of the false Ministerie in the apostacie of the Man of Nichols re- sinne, and in the kingdome of Antichrist the beast: That their &c. offices and callings be such as were first devised and still are re- tayned in the kingdome of Antichrist, whereof they cannot de- ny but Sathan is the head .

Now therefore let all men judge, whether any can with a good conscience heare the word, receive the Sa-

ments, or have any spirituall communion with their Ministry in this estate: yea though the men that be in it be of never so great gifts, and teach never so much truth. Is it divelish, and may the people of God joyne vnto it? Came it out of the bottomles pit, & shall we serve the God of heaven by it? Do they which preach by vertue thereof, derive their power from another head then Iesus Christ, even from Sathan the head of the false Church: and shall the members of Christ & his Church, by hearing or otherwise, submit their soules and consciences to be wrought vpon by it? God forbid. Know we not, that as the true Ministry was ordeyned by our Saviour Christ, for the edification of the Church & salvation of the hearers: so the false Ministry hath ben erected by Sathan, and is reteyned by Antichrist, for the subversion of the Church, the deceiving and destruction of the hearers?

We deny not, but many of these Ministers be men of good gifts and preach much truth and comfortable doctrine: but this we say (and it is found too true) that the more gifts and truths they bring with them, the more they vphold this mystery of iniquity & Ministry of Sathan; the more deeply they inthrall the hearers vnder the bondage of Antichrist; and the longer they deteyne them from the way and ordinances of Iesus Christ. For who seeth not, that the dumbe Ministers, though they have the same kind of Ministry among them as the rest, even the same Deaconry and Priesthood received of the Prelates (there being no other allowed in that Church) yet being of no gifts to call and intise them that passe by the way to come vnto them, are therefore much despised and rejected of the best and most forward of the people? And would not the preachers also, who by their gifts

gifts allure the passers by to come and heare them, be
as much despised and rejected, if they should teach false-
hood onely, and no truth; impiety, and no godlynes? Prov. 9. 13.
14. 15. 16.
17.
But how could they then so colourably entise and en-
tertayne their guests as now they do? how could then
their stollen waters and hid bread be so sweet & pleasant
as now it is? how could they so greatly vphold this work
of Sathan, and so long deteyne their hearers in subjecti-
on to Antichrists Ministry, and in defection from the
way of Christ, as now they have done? So as all may
see that by reason of the gifts they have and of the truth
they teach, the abomination of their Ministry and
Church-government is so coloured as few consider it is * Tbos. 2. 7.
* a mystery of iniquity; few conceive it is [#] the work of Ibid. ver. 9.
Sathan, few know that [†] the dead are in their assemblies,
and that their guests are in the depth of hell. † Prov. 9. 18.

And Sathan himself that subtill serpent and deceiver,
perceiving how by falsehood onely he cannot continew
those offices and ordinances, which for deceiving of the
world he hath framed & set vp in the kingdome of An-
tichrist, is content for the vpholding of his work to re-
ceive many truths, to have the word preached, and sacra-
ments administred, so as it be by his owne offices & ac-
cording to his owne ordinances (because by this meanes
his wayes and constitutions are reteyned) rather then by
abandoning the truth vtterly, to have all his Ministry
and works of iniquity discovered and quite abolished.
Neyther can we think otherwise, but he wil rather choose
to maynteyne the strength of his kingdome, in reteyning
his officers and ordinances, though it be with losse of
some false doctrine and admission of some truths for a
tyme, then otherwise by an vtter refusall hereof to suffer
losse of all his merchandize at once, not onely of his false

doctrines , but of his false offices also and constitutions, by which he ruleth and administreth his Antichristian kingdome, and hopeth by them in tyme vpon fit opportunity agayne to bring in his former heresies,& to remove those doctrines of truth, which for a season he hath in a sort ben forced to admit. He that can^{*} transform himself into an Angel of light, can be content to yeeld something for a tyme vnto the truth, that afterwards he may have the more advantage against it and them that professe it . Therefore also it is no great thing, though [†] his Ministers transforme themselves, as though they were the Ministers of righteousness, whose end shalbe according to their works.

^{*ibidem, ver.}
[†]
ss.

In the meane tyme, let none marveile if they see the estate of things in the world to be such, as plainly bewray that Sathan and Antichrist, so as they may have their Ministry reteyned, chuse rather (when they cannot otherwise do withall) to have some truths of the Gospell taught by their Officers therein , then to have both their Ministry refused, and every truth of the Gospell freely taught by the Officers of Christ: thinking it to be better for them to continue their constitutions with admission of some truths, then that both Christs ordinances should be received, and the whole truth yeelded vnto, in obedience of faith .

But let all yet in the feare of God take heed vnto themselves how vnder colour of learning the truth , hearing the word , enjoying the Sacraments , and the like perswasions, they be drawen to have any spirituall communion with that Ministry aforesaid, seing they derive not their Ministeriall functions and authority from Christ the head of the Church, but from Sathan the Prince of the world: so as none can heare the word, receive

receive the Sacraments, or learne the truth from their Ministry in this estate, but they shall therein submit themselves to that Ministry which Sathan hath set vp in the kingdome of Antichrist, and continueth vnder these and the like pretences among his subjects. Fearful & to be remembred alway is the verdict of the Apostle, *that ^{*2 Thes. 2. 13.}
God wil send them the efficacie of delusion that they shal beleue lies & be damned, because they beleue not nor receive the love of the truth that they might be saved. And hitherto of this further declaration of the Assumption.

11. 12.

Another cōfirmatiō therof is, that the Church-assēblies of Engl. whervnto their Ministry belongeth, are not true visible Churches of Christ, as now they stand. Therefore also it cannot be that the Ministers thereof can in such estate derive their ministry frō Christ, for the edificatiō of those Churches, as being his body wherof he is the head.

That their Church-assēblies are not in their estate true visible Churches of Christ, hath often ben proved heretofore: and may be seen, in that they are vnseparated from the world; not joyned together in cōmunion of the Gospel by voluntarie profession of the faith of Christ & submissiōn to the governement which he hath prescribed to his Church; not having the power of Christs Churches, for the receiving of any truth, or redressing of any evil among them; but standing in bondage vnder Antichrist, in their Prelacy, Preisthood, Worship, ecclesiastical Courts, Canōs, Officers, proceedings, &c. The further handling where-
 of, may be had ^{*The Apoloc} in sundry other Treatises; to which I re-
 fer the Reader: entreating all carefully to observe this ^{Answe. to Mr.} here, that the Ministers of the Church of Engl. not deri-
 ving their functions of Ministry from Christ the head, for
 the edification of the Church which is his body, it must ^{44. &c. Refut. of M. Giff.} needs be vnlawfull for any, and specially for the members ^{Stone, Mr Ia-} of the body of Christ, to hear or otherwise to communicate ^{cob, Mr Hild.} with thē in their worship, vnder any pretēce whatsoever.

^{gic to Oxf.}^{Doctors pag.}^{44. &c. Refut. of M. Giff.}^{Answe. to Mr.}^{Stone, Mr Ia-}^{cob, Mr Hild.}^{p. 62. &c.}^{Counterpoys.}^{to Consid.}^{3 Argum. p.}^{127. &c.}

The fift Reason.

None may heare or have any spiritual communion with those Ministers, which minister the holy things of God & work vpon the consciences of men by vertue of a false spiritual calling.

But the Ministers of the Church-assemblies of England, minister the holy things of God and work vpon the consciences of men by vertue of a false spiritual calling.

Therefore none may heare or have any spirituall communion with the Ministers of the Church-assemblies of England.

The Major or first part of the Reason is proved:

1. Because the ministratiōn of the holy things of God, is a speciall part of Gods spiritual worship: and therfore neyther to be done by any false spirituall calling, nor to be received from any so ministring. Mat. 28. 18. 19. 20.

Act. 20. 17. 28. Ephes. 4. 11. 12. 1 Cor. 3. 8. 9. & 4. 1. & 5. 3. 4. 5. & 11. 23. 24. 25. & 12. 4. 5. 6. 13. 18. 28. 2 Cor. 5. 19. 20. Col. 4. 17. 1 Tim. 3. 15. and 6. 13.--16. 2 Tim. 4. 3. 4. 5. Heb. 5. 4. with Nu. 16. 40. Jer. 33. 16. 21. 22. Ezech. 43. 8. & 44. 6. 7. 8. 9. Rev. 2. 1. 2. 7. &c.

2. Because the consciences of the people of God are the Temples of the living God wherin he dwelleth by his Spirit, & ought therfore only to be subiect to the Lord, and taught by him in his owne ordinance. 1 Cor. 3. 16. & 2 Cor. 6. 16. 17. 18. with 5. 20. Joh. 13. 20. Heb. 13. 7. 17. Rev. 22. 16. 17. 18. 19.

3. Because the Lord Iesus Christ alone must have this preeminence, & the Church may not suffer any whomsoever to beare rule over them at their owne pleasure. Col. 1. 18. 19. and 2. 18. 19.

4. Because in submitting the soule to a false spirituall Ministry, men defile the Temple of God, and withdraw their subjection from Christ, and become the subjects of Antichrists: as it is written, *The Temple of God is*

is holy, which ye are : And, No man can serve two masters: for either he shall hate the one and love the other, or els he shall leane to the one and despise the other. And, of whomsoever a man is overcome, even to the same is he in bondage. 1 Cor. 3.16. 17. 18. and 2 Cor. 6.16.17. With Mat. 6.24. Luk. 6.46. Mat. 1.6. Rom. 6.16. 2 Thess. 2.3.4, 2 Pet. 2.19.

The Minor or second part of the reason is proved, because they minister the holy things of God & work vpon the consciences of men by vertue of their Ministry receiued of the Prelates, frō their spiritual authority, which is vsurped and Antichristian ; and therfore by vertue of a false spirituall calling : as hath ben shewed before in the second Reason, and is proved in * divers of their owne writings. Yet here is somewhat to be annexed for the clearing of some exceptions, specially concerning such as are of greatest forwardnes among them.

Some there be which say, *they preach not by vertue of their Ministerie taken from the Prelates, but by vertue of some other calling and authority.* Let such consider and answer, 1. Why they would seem to renounce that calling received of the Prelates ? 2. Secondly, if they disclayme that Ministry appointed by Law of the land, why they blame vs for doing the like ? 3. Thirdly, if they preach by vertue of another calling then that they have received of the Prelates, how then they stand Ministers of that Church where no other is allowed ? and how they impose themselves vpon any of their parishes or assemblies, seing the lawes of the land allow onely the Prelacy Priesthood & Deaconry aforesaid ? 4. Fourthly, how they can avoyd, but needs they must be therein both intruders & hypocrites? Intruders, because they take vpon them & exercise a publick office in that Church, against the publick lawes

*Mr Bradsb.
Argum.10.
Mr Jacobs
Reasons for
necess. of re-
form.p.4.44.
52. &c.

and constitutions thereof: Hypocrites, because they pretend to show one thing to the Prince, people, and State; and yet performe another thing in deed: They pretend and seem to stand by the Princes lawes, & by the authority of their calling had from the Prelates (for otherwise they could not stand Ministers in any of those asséblies): and yet they practise the contrary, if they stand not by this, but by vertue of some other calling and authority, as sometymes they affirme.

But let vs suppose that which is not, namely, that they had some other calling which were lawfull: yet also receiving or reteyning this vnlawful calling of the Prelates, this were but to halfe between two opinions, and to set their thresholds by Gods thresholds, and their posts by Gods posts, even their inventions by Gods ordinances. Of which kind of worship the Scripture witnesseth, that it is nothing els but *to set a wall between God and them, and to defile his holy name with their abominations.* Ezech. 43. 8. With 1 King. 18. 21.

*Mr Hild.

to Mrs N.

Mr Jacobs

comparison of
marriage.

His Reasons

for necess. of
reform. p. 50.

Offer of Conf.

Pag. 39.

Finally, whatsoever they pretend of another calling, *by their Churches or peoples chusing, accepting, willing subiecting to their Ministry, &c. yet it is evident that in very deed they preach the word & minister the Sacraments, and execute all duties of their Ministry, by vertue of their calling taken from the Prelates: As may appeare by these reasons following:

1. Because they cannot stand publick Ministers of the Church-assemblies of Engl., vnlesse they receive of the Prelates the Deaconry & Preisthood aforesaid. And at their ordination, they have this authority given them of the Prelates, when the Bishop delivereth to every one of them, the Bible in his hand, saying, *Take thou authority to preach the Word of God, and to minister the holy sacraments

*Book of or-
dersing priests.
fol. 14.

in the congregation, where thou shalt be so appointed.

2. Because that also by the law of their Church, they are ^t excommunicated *ipso facto*, if they affirme, that they ^t *Canons of* who are made Bishops, Priests, or Deacons after their fourme of *Anno, 1603.* making and consecrating them, are not lawfully made, nor to *Can. 8.* be accounted by themselves or others, to be truely Bishops, Priests, or Deacons, vntill they have some other calling to those Offices.

3. Because the people, even the best & most religious among them (as now they stand in the confusion and bondage of those ecclesiasticall assemblies, officers, canons, & proceedings) have not the liberty of the Churches of Christ, nor power in that estate to choose and submit vnto the true and lawful Ministry appointed by Christ. Of which point see further, in the *Treatise of the Ministry of the Church of Engl.* p. 119. 120. 121.

4. And lastly, because without & against the peoples consent (by whose approbation and subjection to their Ministry they would seem to stand) they are by the Prelates alone, silenced, deprived, and degraded, from exercising any Ministry in those assemblies. Whereby even themselves professe to the world, that they have their Ministry from the Prelates; that they exercise it by vertue of their calling received from them; & that they still remayne in bondage vnder their Antichristian authority. Not to shew further in particulars, how their estate is such (whatsoever they think or pretend otherwise) as both themselves, their Ministry, and people stand all of them subiect to the Prelates, and to their Antichristian Courts, suspensions, excōmunications, absolutions, and all other their proceedings, officers, canons, and constitutions ecclesiasticall.

In the Scriptures wee read, that the Apostles, being true Ministers of Christ, would not at the commaunde-

ment and threatening of the lawfull Magistrates and Rulers leave of to preach in the Name of Jesus, *Act. 4. 5. 6.* *7. 8. &c.* And why should not these preachers, if they were in a true Ministerie, much more refuse to leave it at the appointment of the Prelates, who are vnlawfull usurpers of the jurisdiction which they challenge and exercise in the Church? Yea if so be their offices and authority were lawfull, yet when they forbid that which God hath commanded, all the Scripture teacheth in such cases not to yeeld obedience vnto them any more then the Apostles did to the Rulers of Israel in the matter afore said.

If it be said, that the Apostles had an immediate calling of Christ, and therefore refused to obey the Rulers: We answer, that they had indeed an immediate calling of the Lord, but they made not this the ground of their refusal, neyther might so have done, if the Magistrates commandement layd vpon them had ben lawfull. Here therfore two things are to be observed: First, that in all lawfull things, the Apostles aswell as any other Christians were bound to obey the Magistrates in the Lord. And so they both did themselves, and taught others to do, saying, *Let every soule be subiect to the higher powers.* Every soule, aswell the Apostles and Prophets, as any other whosocuer. *Rom. 13. 1. 1 Pet. 2. 13---17.* Secondly, the Apostles being at that tyme so enjoyned and threatened by the Governours of Israel, layd this for the foundation and ground of their answer and refusall, that they ought to obey God rather then men. *Act. 4. 19. and Act. 5. 29.*

Which is a duty as necessarily required of all Ministers and Christians, as it was of the Apostles, namely, to obey God and not Man, when Man forbiddeth that which God commaundeth, or commaundeth

maundeth that which God forbiddeth.

An example in deed there is of Uriah the Priest, who at the commaundement of the King of Iudah made an altar after the fashion of that of Damascus, and sacrificed thereon. 2 King. 16. 10. 11. But therein he sinned greatly: notwithstanding that he offered vpon that altar to the Lord, such burnt-offerings, meat-offerings, & peace-offerings, and at such tymes of the morning and evening sacrifice, as God himself had appointed. And if in that tyme of the Law he ought not to have done this though the King of Iudah commanded it, but should rather have lost his life for refusing it: much lesse may the Church-Ministry now vnder the Gospell, at the appointment of any Princes (Christian or other) be framed or exercised after any new maner devised by Man, and least of all after Antichrists that Man of sinne: Yea though in that Ministry many doctrines of the Gospel be taught, and such Sacraments administered as Christ hath ordyned. For the other was but contrary to an ordinance given by Moses, whereas this is contrary to an ordinance given by Iesus Christ, who being the sonne is worthy of more honour then Moses the servant. Heb. 3. 3.

And here agayne concerning such as plead, *that they teach the truth and many excellent points of doctrine:* It is to be observed, that yet none may therefore heare their Ministry vnder colour of learning the truth and receiving comfort from them; neyther may for this cause continue in subjection to their Ministry and ordinances: because that although men heare much truth from them, yet in yeelding to heare & receive it from Antichrists Ministry, they defile the Temple of God in themselves (if they be the Lords) even their soules and consciences, and become the subjects of Antichrist the sonne of per-

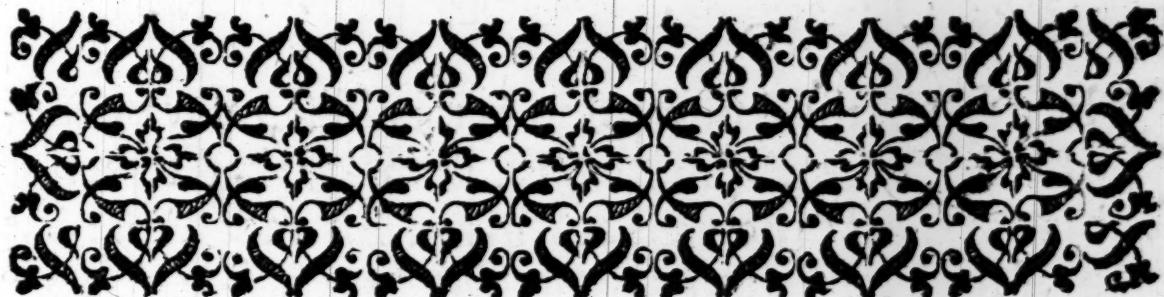
dition: Not to speak of the many errors and falsehoods, which they also teach and mainteyne. And for the truth which they preach, it is no new thing (as we have shewed before) that the Ministers of Antichrist should in divers things teach and bring the truth with them. For when Sathan cannot by falsehood vtter his wares, merchandize, ordinances, Ministery, worship, &c. he will be glad to vtter the same by teaching the truth. He is beyond measure skilfull in framing delusions, and making them meet that they may be received: & therefore when he perceiveth that he cannot get men to submit thēselves to his ordinances by heresies & falsehood, he yeeldeth himself to bring the truth with him, to the intent that his ordinances may thereby be received which otherwise would be rejected, and to the end they may be had in estimation and obyed even for the truths sake which they bring with them. Of which thing see what is further spoken here before, in the other Reason, Pag. 66. &c.

And Mr Beza against Saravia hath a good saying concerning this point, which he sheweth by the practise of Christ and his Apostles (spoken of in Mark. 1. 24. 25. Luk.

4. 34. 35. Act. 16. 16. 17. 18.) vidz, that although Antichrist teach that which is most true, as sometimes he doth, to the end he may under colour of the truth more easily seduce men to beleev his lies, yet the truth is not to be heard and received from his mouth, but even then ought we to stop our eares, least under this pretence talking with him we be deceived by him: for the truth is not to be received from the spirit of lies and vnruth. And I would to God (saith he) that this were diligently observed of those wise Mediatours, who think that composition and agreement may be made with Antichrist: seeking a mean there, where it is not at all to be found. Beza contra Sarav. cap. 25. p. 193.

Moreover

Moreover, who knoweth not that Antichrist and his Ministers have bene and still are in shew hypocriticall frends, but in deed great enemies of Iesus Christ, even vnder the name of Christ fighting against Christ? Which thing how could they do, if they did not professe and teach many truthes of the Gospell of Christ? For if they should deny every truth thereof, and say plainly that they were not the Church and Ministers of Christ, then were they presently espyed to be such as they are; & who would follow them any longer? But Babylon is ^{* Rev. 17.5.} a mystery: and therefore not easily perceived or avoyded, till God reveale it and draw vs out of it. And who soever will aright discerne the condition of Antichrists apostasie, must with *John* be caried as into the wildernes in the spirit, that we may look vpon it, not according to the shew and account it hath in the world, but as it is indeed esteemed of the Lord and discovered in his word. *Rev. 17.3.4.5.6.* And when it is shewed vnto vs, yet are we in our selves like *Lot* lingring and finding delayes, till God being mercifull vnto vs, take and draw vs as it were out of Sodom: whereas we should be like mynded as *David* who said, *I have considered my wayes, and turned my feet into thy testimonies: I made hast and delayed not, to keep thy commaundements.* *Psal. 119. 59. 60.* With *Gen. 19. 1---16.* *Rev. 11. 8.* and *18. 4. 5.*



The sixt Reason.

IF the present Ministry of the Church-assemblies of Engl. be a straunge Ministry, then is it not lawfull in the worship of God to heare it or have any spirituall communion therewith.

But the present Ministerie of the Church-assemblies of Engl. is a straunge Ministry.

Therefore it is not lawfull in the worship of God to heare it or have any spirituall communion therewith.

The consequence of the Proposition is necessary, and cannot be denied: 1. Because Christ setteth it downe as a property of his sheep to be observed, that they follow not straungers, but flee from them, for that they know not their voyce. *Ioh. 10. 5. Rev. 2. 2.*

2. Because he that ministreth in the Church being a straunger, presumptuously approcheth to minister before the Lord, and polluteth the Sanctuary and holy things of God. *Num. 16. chap. and 18. 4. 5. Ezech. 44. 7. With Rev. 17. 1. 2. and 19. 2. 20.*

3. Because by having spirituall communion with such, we embrace the bosome of a straunger, and so commit spirituall whoredome against the Lord. *Prov. 5. 20. With Num. 15. 9. Psal. 106. 39.*

The truth of the Assumption is manifest, if we consider what a straunge Ministry is, namely, that which is not by the Lord ordyned and given for that work: As some of themselves have published heretofore, *that the holy Scripture accounteth such for straungers in the Ministry, which have not their offices limited by the prescript of Gods word:*

And,

And, it is all new which is straunge, and straunge which
is not commaunded by the word of God. T.C. his 2. reply. pag.
438. 439.

And here before, we have proved^{*} that their Ministry ^{*Reason. 1.} is not appointed by Christ in his word. Which themselves also have confessed and published, writing in an Admonition to the Parliament, ^{+Admon. 80} ^{*that they have an Anti-} christian hierarchie and popish ordering of Ministers ^{the Parliam.} Straunge from the word of God and the vse of all well reformed Churches ^{treatise 2.} in the world. Where also they call all the Ministers made by the Prelates (and others their Church hath none) by the name of *New creatures*. And in ^{+another treatise,} spea- ^{+Sermon on} king of divers of their chiefeſt offices, they write, that ^{Rom. 12.} the Apostles never knew them, Sion hath not heard of them, Ie- rusalem which is above will not acknowledge them, that the Watchmen being a ſleep, they crept into the city of the Lord, and have no title nor interest in the Church as publick members, but are rather members and parts of the Strumpet & Whoore of Rome then of the pure virgin & Spoule of the immaculate Lambe. Thus was their judgement heretofore: If now they be other- wise mynded, eyther they must ſhew out of the word of God, the offices, entrance, administration, and mainte- nance of their Church-Ministry, or els (ſeing this can- not be done) the ſheep of Christ muſt and will account them as strangers, and therefore flee from them and the tents of their assemblies, leaſt otherwise they periſh in their finnes. Job. 10. 5. With Numb. 16. 26. and 18. 7. & Rev. 18. 4.

And to the end this thing may the better be obſer- ved, let vs here a little conſider the history and conſpira- cy of *Corah Dathan & Abiram*, recorded in the book of Nū- bers, ch. 16. When God by the hand of Moses had appoin- ted Aaron & his ſonnes to the office of the Priesthood,

Corah

Corah a Levite, and Dathan and Abiram of the tribe of Reuben, with other famous men of the Congregation, conspire and strive against Moses and Aaron, touching the Priesthood: challenging them that they took too much vpon them, because (as they thought) the Priesthood belonged not to Aaron and his sonnes onely, as Moses had appointed it, but seeing all the Congregation was holy, and that the Lord was among them, therefore others of them also might have and execute it. Where further it is to be noted, that Corah, Dathan, Abiram, and the rest, differed not from Moses, neyther strove with him in any point of Religion, but towching the Priesthood and Ministry onely. They held that the true God onely was to be worshipped; and not after any idolatrous maner, but according to his owne will, with the sacrifices and the incense which he had appointed; and in all other points of Religion accounted fundamentall they agreed with Moses. Onely in this they differed & opposed, concerning those offices and Officers, by which the incense was to be offered, and other duties of Gods worship to be performed, that is, as towching the Priests office: Moses holding that the Priesthood perteyned to Aaron and his sonnes, Corah & his company thinking otherwise. The matter is brought by Moses before the Lord to be decided. He ended the controversie, first by bringing destruction vpon Corah, Dathan, Abiram, and such as abode in their tents; secondly by the budding of Aarons rod and the not budding of the other rods of the Princes of Israel: and herevpon also giveth strait charge, *that no straunger come neare to do the Priests office, or if any do come neare, that he dye for it* Num. 16. & 17. and 18. 1--7.

Now to apply this to the question in hand, we may thus

thus consider of it: That now the controversie & conspiracy being not against Moses the servāt, but against Christ the sonne; not about the persons who are to be in the true offices, but about holding & keeping in of false offices; not by Corah Dathan Abirā & others sometymes visible members & famous men in the true Church, but by the officers of Antichrist the great enemy of Iesus Christ, yea by Antichrist himself in his officers in the false Church: That therfore if the people then were bound to hearken vnto Moses [†] perswading the to depart from the tents of those wicked men, and to touch nothing of theirs, least they perished in their sinnes, then it behoveth the people of God now to obey Iesus Christ ^{1 Rev. 18.4.} requiring vs to depart out of Babylon, and not to partake in her sinnes, least we receive also of her plagues: and therfore not to abide or have any spirituall communion within the tents, that is, vnder the jurisdiction & in the conspiracy of Antichrist: yea not so much as to heare the word or receive the Sacraments, ministred in a true Church of Christ, by any officer of the kingdome of Antichrist: such as the present Ministry in question hath been proved to be.

For if at that time none of the children of Israel might execute the Priests office, being strangers as touching it: then now may no Canaanite, no stranger, specially by office, administer before Iesus Christ, nor be received into his Church: But all the vessels brought before the Lord, must be holy vnto him: and therfore must be clenched first, and purged from the filthynes of Antichrist, before they may be vsed in the house of the Lord of hosts. Numb. 16. 40. with Joel. 3. 17. Zach. 14. 21. Esa. 35. 8. & 52. 11, and 66. 20. with Heb. 3. 1. 2, 3. and 5. 4.

If any think, that yet notwithstanding they may present their bodyes at these assemblies; so as they do not

hearken nor cōsent with the heart to that which is done among them, they both deceive themselves and dissemble with others, and (above all) sinne against God, who in the second commandement hath straitly forbidden vs to submit eyther body or soule to any straunge worship or inventions of man in religion. *Exod. 20. 4.*

5. As accordingly the Prophets in the defection of Israell taught the people, *not to come to Gilgal, nor to go up to Beth-aven*, vñles they would multiply their transgressions. *Hos. 4. 15. Amos 4. 4. and 5. 15.* And the Apostles likewise have taught all Christians what to do in such cases, *Save your selves from this froward generation. Come out from among them, and separate your selves, and touch no uncleane thing. And, Goe out of Babylon, that ye be not partakers in her sinnes. Act. 2. 40. 2 Cor. 6. 17. Rev. 18. 4.* Even as in the history of *Corah Dathā & Abiram & the rest* hath ben seen, what heavie destruction came vpon such as departed not from their tents but continued with them. Neyther wil it help to say, that they which were in that company of *Corah and his complices*, consented with them in their conspiracy; which these pretend they do not: For it is playne notwithstanding, that when once they were warned to depart from their tents, such as departed not, were destroyed in that destruction, all of them, even to the young children, who having not vnderstanding, could not give consent to that which was done. *Num. 16. 26. 27. 32. &c.*

Neyther can the example of *Naaman* (sometymes alledged) warrant such practise. For first it is manifest, that *Naaman* spake of two things, wherevnto the Prophet giveth but one answer. The first, *that there might be given him two mules load of the earth of Israel, because he would thenceforth offer no burnt offering or sacrifice unto any other God, save unto the Lord.* The other, *that the Lord would be merciful*

full vnto him. When his Maister went into the house of Rimmon to worship there, & leaned on his hand, & he bowed downe in the house of Rimmon; that when he bowed downe in the house of Rimmon, the Lord would be merciful so him in that matter. Which two things when Naaman had propounded, Elishaes answer vnto him was thus, *Goe in peace.* 2 King. 5.17.18.

19. Now whatsoever men would think of the latter of these, yet the first is such as all will graunt to be superstitious and vnlawfull: For there was no holynes in the earth it self, and Ierusalem onely was the place appointed for sacrifice at that tyme. So as by the Prophets answer(whether it were onely according to their woonted maner of bidding one another farewell, or to be further & otherwise mynded, yet)there cannot be proved a consent & approbation given to the things spoken of.

Next , let vs suppose that Naamans bowing down in the house of Rimmon, may have a double consideration: one, as being a religious action; the other, as being civill. Religious , if Naaman himself worshipped there. Civil, if the King onely worshipped , and no other with him; so as Naaman now was with him but for to leane vpon there, as in other places at other tymes . Which being admitted , yet then if it be considered as a religious action in him, all know it to be vnlawful * to bow the knee to Baal, & therefore also to bow down in the house of Rimmon; and no more allowed by the Prophet, then his other purpose of having the earth of the land of Israel with him to sacrifice vpon . And if it be considered onely as a civill action , then neyther were it to the question in hand (which is concerning religious worship done or thought to be done by all present) nor for any persons but such as have like speciall imployment about their Lords and Maisters for vse of their service, when

they goe to the place of their worship . But now it is certayne and playne that Naaman asked pardon of God for it, and doubled this his request for mercy , as being very much affected with it. Which for a good and lawfull thing he needed not have done . And howsoever he purposed not hereafter to offer burnt offring or sacrifice to any God save onely to the Lord God of Israel, yet he thought still of bowing down wth his Master in the house of Rimmō; for which he craved mercy, as acknowledging it to be evill. And thus might the Prophets answer fully and needfully be given vnto him, not as saying, *Goe and do as thou hast said*, but, *Goe in peace* , trouble not thy self with these things which would not further but hinder the peace of conscience; & being now clensed of thy leprosie be careful that thou finne not against the Lord, but serve him, which forgiveth thyne iniquity & healeth thy infirmities : and peace from him be to thee. 2 King. 5. 1. 14. 17. 18. 19. With John. 5. 5-14. & 14.1.27. Psal. 103. 3. & 122. 6. 7. 8. 1 Chron. 12. 18.

And otherwise, the approving of Naaman to come to worship in the house of Rimmon, should both be against the whol course of the scriptures, & against the practise of the Martyrs in all ages, & a ready meanes for corrupting of others, and defiling himself, and dishonouring the Lord whom now hereafter he intended onely to make burnt offring and sacrifice vnto .

And in this case we must alway remember, that as God hath made and redeemed both body and soule, and will glorify both in the life to come; so he will of vs be glorified in this life both in our bodyes and soules , in all our wayes, and specially in the service and worship of his Name. Therfore would not the seven thowsand in Achabs tyme bow the knee vnto Baall, nor kisse him with their mouth. 1 King.19.18. Therefore would not Shadrach,

drach, Meshach, and Abednego, fall downe and bow themselves to the image that King Nebuchadnezar had set vp: And when he threatned them & sayd, *If ye bow not down, ye shalbe cast immediatly into the mids of an hote fiery fornace: for who is that God, that can deliver you out of my hands?* they answered and sayd to the King, O Nebuchadnezar, *Wee are not carefull concerning this matter to answer thee: Whether it be that our God whom we serve, who is able to deliver vs, do frō the hote fiery fornace & from thyne hand, o King, deliver vs: Or whether he do not, be it knownen to thee o King, that we will not serve thy Gods, nor bow down to the golden image, which thou hast set vp.* Dan. 3. 12--18.

The like work of faith should be seen in all the people of God. For* *with the hart man believeth unto righteousness, and with the mouth man confesseth to salvation.* And our bodies are not our owne any more then our soules, but both of them are the Lords, who hath bought them with a price. Therefore ought we to glorify God in both, and to yeeld the one no more then the other to any false worship or vncleanness whatsoever. *1 Cor. 6. 19.20.*

Finally, it should els be lawful to present our bodies at the Masse, and at any idolatry old or new wheresoever. And how then have ther ben or can ther ever be any Martyrs of Iesus, which are on his side, called and chosen and faithful? *Rev. 17. 6. 14. and 19. 11. 14. and 20. 4.*

But to leave such unconscionable disseblers to the judgment of God, let not vs forget that the Lord our God hath forbidden vs to endow any other, to receive or bow down to any inventions of Man in religion, specially to the constitutions and worship of Antichrist. And let vs take heed we provoke not the Lord to anger, who is a jealous God, not enduring that his people should imbrace the bosome of a stranger and break his covenant, but pow-

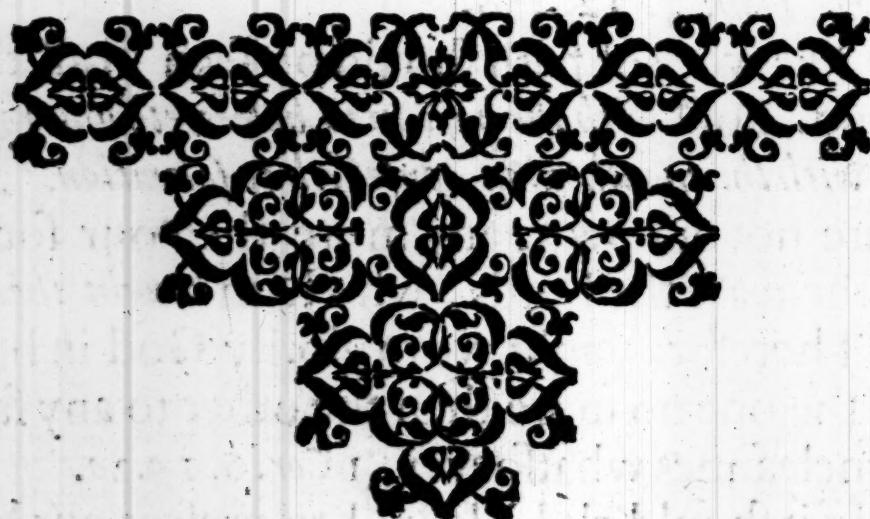
ring forth his wrath for this cause vpon his people, & visit-
ing this iniquity even vpon the third and fourrh genera-
tion of them that hate him, and keep not his command-
ments but go a whoring with their owne inventions.

*Exod. 20. 4. 5. 6. Numb. 15. 39. Psal. 16. 4. and
106. 35--40. Prov. 5. 20. Ezech. 44.*

7. I Cor. 10. 22. Rev. 14. 9. 10.

11. & 18. 4. 5. and 22.

18. 19.



The 70



The seventh Reason.

IF the present Ministerie of the Church-assemblies of Engl. be not from heaven, but of men: then is it not lawfull in the Wor-ship of God to heare it or have any spirituall cōmunion therewith.

But the present Ministerie of the Church-assemblies of Engl. is not from heaven, but of men.

Therefore it is not lawfull in the Worship of God to heare it or have any spirituall communion therewith.

The consequence of the Proposition is manifest:

1. Because the Ministerie with which we may lawfully communicate is from heaven, that is, appointed by God and warranted in his word. *Mat. 21. 25. 26. Ephe. 4. 8. 11. 12. Heb. 5. 4.*

2. Because the worshipping of God by a Ministerie framed by Man, is a breach of the second commaundement: which the Lord hath threatned severely to punish. *Exod. 20. 5. Deut. 12. 30. 31. 32. Isa. 29. 13. With Mat. 15. 15. 9.*

3. Because such a ministry is vncleane and lothsome in Gods sight, so as the people of God can have no sanctified vse thereof. *Nam. 15. 39. 40. 2 Chron. 13. 9. Isa. 30. 22. and 52. 11. and 66. 20. Zeph. 1. 4.*

The truth of the Assumption is evident: because God hath not appointed the Ministry of the Church-assemblies of Engl. but Man hath framed and set it vp. Which may plainly be seen by comparing the Book of God, & their Books together: The Book of God, where their offices callings and administration cannot be found to be from

from heaven, ordeyned by the Lord: Their owne Books of making and consecrating Bishops Priests and Deacons; of Common prayer and administration of the sacraments; of Canons and constitutions, &c. where they are readily found to be of Men, erected and authorised by themselves.

If any wil yet say, their callings & functions are frō heāvē, let them shew it out of thc word of God. Let thē shew (I say) that Christ the Lord hath ordeyned their offices, entrance, and administration: Their Offices of Archbishops, Lordbishops, Suffraganes, Cathedrall and Rurall Deanes, Prebendaries, Archdeacons, Subdeacons, Parlons, Vicars, Curates, &c. Their Entrance by the Prelates, by whom they are made Deacons and Priests and consecrated Bishops, according to their book of ordering and consecration; as also, their presentation to benefices by the Patrones, & institution by the Prelates, &c. Their administration of the word, prayer, Sacraments, and censures, according to their Constitutions, book of Common prayer, Injunctions, Canons, &c. For this is the way, & this only, to warrant their estate, & establish the conscience of such as are troubled about it. Yet this they doe not, but partly by cavils and exceptions against the truth and witnessses of it, partly by vaine pretences of antiquity and humane authority, partly by abuse and false gloses of Scripture, partly by reproches and persecutions of all sorts, set themselves to obscure the light of the truth now manifested, and to turne away the people from the knowledge and obedience thereof.

Which is the more lamentable, considering what divers of them have judged and written of these things themselves. One thus, "The Ministerie of the Gospell, and the functions therof ought to be from heaven & of God, & not invented by the brayne of men. From heaven (I say) and heāvenly,

*T. C. first
reply. p. 83.

venly, because although it be executed by earthly men, and the Ministers also are chosen by men like unto themselves, yet because it is done by the Word and institution of God that hath [†] not one-
ly ordeyned that the Word should be preached, but hath ordeyned also in what order and by whom it should be preached, it may well be accounted to come from heaven and from God. Seing therefore that these functions of the Archbis hop and Archdeacon are not in the word of God, it followeth that they are of the earth, and so can do no good, but much harme in the Church.

Another thus, [¶] Albeit many nations that have renounced [¶] Demonstr.
that viere of Rome, are heynously sinfull against the glorious Ma- of Discipl. in
iesty of Iesus Christ; yet is there none in the whole world so far out <sup>the Preface
to the Reader.</sup>
of square as England in reteyning that popish hierarchie, first coy-
ned in the midst of the mysterie of iniquity, and that filthy sink of
the Canon Law, which was invented & patched together, for the
confirming and increasing of the kingdome of Antichrist: Where-
in as great indignity is offered unto Iesus Christ, in committing his
Church unto the government of the same, as can be, by meane
underlings unto a King; in committing his beloved spouse unto
the direction of the mistresse of the Stewes, and intorcing her
to live after the orders of a brothelhouse.

A third thus, * It is a matter which by all the straynings of ^{* Removall of}
men therein employed, could never yet be cleared, that Provin- <sup>Imputations
laid upon the
Minist. of</sup>
ciall and Diocesan Bishops are by Divine Right, rather <sup>Devon: and
Cornwall.</sup>
then by Humane Pollicie. We for our parts hold these things ^{Pag. 22.}
firme: First, that that Church-calling for which the scripture gi. ^{*Mat. 3.5.}
veth no expresse warrant, is meerly usurped and vitterly un-
lawfull. The office of Iohn (though it were extraordinary) yet
we see the care of the holy Ghost, to prove it by the Scripture,
^{* This is he of whom it is spoken by the Prophet Esaias.}

me (who can) the title Episcopus or Bishop given there to any mortall men in respect of other Pastors, and not wholly and onely in respect of the flock.

^{+ Admon. 1.}
^{and 2.}

And divers others of them thus, + Not onely the office of Elders but their name also is out of this English Church utterly removed, and in stead of them in every Church the Pope hath brought in and they in England yet mainteyne the Lordship of one man over many Churches. Which Lordbishops being not able (as the Elders) to execute their offices in their owne persons without substitutes, have therefore their vnder officers, as Suffraganes, Chancelours, Archdeacons, Officials, Commissaries, and such like. Also, They with their Canons and Courts are dravon out of the Popes shope, & take upon them (which is most horrible) the rule of Gods Church, thrusting away most sacrilegiously that order which Christ hath left in his Church and which the Primitive Church hath vsed, yea robbing the Church of lawfull Pastors, Elders, and Deacons. And, In a few words to speak what we meane, Eyther must we have a right ministry of God, & a right government of his Church, according to the Scriptures set vp (both which we lack) or els there can be no right Religion, nor yet for contempt whereof can Gods plagues be from vs any while deferred. Thus & much more have sundry of themselves written in former tymes, how ever it be that now they would seem to plead otherwise.

But to let them alone, by this may appeare how needfull it is for all, both Ministers and people, to take heed to their wayes, and to lay them to heart. Towching the Ministers, it should herein be with them, as it was with *John Baptist*, who proved his calling by the word to be from heaven, *Ioh. 1. 22. 23. with Mat. 21. 25.* And they that are in deed true Ministers, will have speciall care and alway be able to shew their offices and callings to be of the Lord, from heaven, approved by his word. So were

were the Priests and Prophets in the tyme of the Law: So were also the Apostles and Ministers of the Primitive Churches vnder the Goispell: Yea & Christ himself likewise. And if we may certainly affirme, that the Christ who cannot approve his calling by the Scripture is not the true Christ, but a false Christ, and therefore to be avoyded, notwithstanding any truth he professeth and publisheth: then may we as surely conclude, that the Ministers which cannot prove their callings by the word of God are false Ministers, and therefore not to be joyned withall, whatsoever truth they teach or bring with them otherwise. And if the Prophets, Apostles, Iohn Baptist, & Christ himself would not take this honour vnto them, to be privileged from having and shewing warrant of their callings out of the word of God: who and what are the Ministers of the Church of England, that they should be exempt from this so equall, so needfull, so generall a condition? And if they be not exempt, why are they not ready and carefull to shew it, for the satisfying of others, and defence of themselves?

And for the people (howsoever the Ministers do) it should be with them, as it was with the children of Reuben and the children of Gad and half tribe of Manasses, who sayd, *God forbid, that we should rebell against the Lord, & turne away this day from the Lord to build an altar for burnt-offering, for meat offering, or for sacrifice, save the altar of the Lord our God, that is before his tabernacle. Iosh. 22. 29.* So should all Christians be likewise mynded and say, Far be it from vs, that we should rebell against the Lord Iesus Christ, & turne this day from him, in appointing for our selves (or submitting our selves vnto) any office or calling, for the administration of the word, prayer, or Sacraments, save onely that Ministry which Christ our Saviour hath appointed in his word. Of which sort because these Minis-

sters of the Church of England are not, far be it that we should rebell against the Lord our God, and turne away frō him in receiving of them, in mainteyning or submitting our selves vnto them, by hearing of them or communicating with them in their Ministry any other wayes.

If it be sayd, that all that these Ministers do, is to the Lord; and that the things which they do are such as he hath commaunded, as reading the Scriptures, teaching the truth, praying, baptizing, &c. yet this doth not help them, nor covereth their sinne. For besides that which hath ben spoken before concerning this poynt, we may see here by this example, how the Reubenites and the rest confessed, that although they had built their Altar for the true God, and to serve him by no other sacrifices then he required, yet their attempt therein should notwithstanding be rebellion against the Lord, and apostasie from their God. The same likewise is to be mynded for all false Ministeries & devises of men in the worship of God vnder the Gospel. For whatsoever things ar written aforetyme, they are afore-written for our learning and instruction. *Rom. 15. 4.* And hitherto of these Reasons.

Now the God of all grace give vs to agree and be like mynded in the truth and syncerity of the Gospell of Iesus Christ: that wee may set our hearts to receive & keep whatsoever the Lord hath commanded, and in one accord with one mouth may praise God even

the Father of our Lord Iesus Christ:

To whom be glory and dominion for ever & ever.

Amen.



OTHER ARGUMENTS and Reasons, taken out of divers Books, old and new, written by the forward Preachers concer- ning the Ceremonies, Ministry, and govern- ment of the Church of England:

Tending to the same end and proving the
same thing with the Reasons
here before alledged,

vidz,

That it is not lawfull to heare or com-
municate with the present Mini-
stery of the Church-assem-
blies of England.

The first Argument, taken out of Mr W. Br. Twelve Argu-
ments, made by him against their Ceremonies; and
thus applyed vnto their Ministry.

All Wil-worship is sinne:

To heare or communicate with the present Ministerie
of the Church-assemblies of England, in Church Service in manner
and forme prescribed, is a Wil-worship. Ergo

To heare or communicate with that Ministerie is sinne.

The Proposition cannot be denied, for the Apostle
Paul plainly condemneth Wil-worship.

The Assumption may thus be proved:

All pars of Divine Service and Worship, imposed onely by the
will and pleasure of Man, vpon the communicants in Divine

Service, and that of necessity to be done, is Wil-worship.

But to heare or communicate with the present Ministerie of the Church-assemblies of England, in Church Service in maner & forme prescribed, is 1. a part of Divine Service and Worship, 2. imposed onely by the pleasure & will of Men, upon the Communicants in Divine Service, 3. of necessity to be done therin. Ergo,

To heare or communicate with the present Ministerie of the Church-assemblies of England in maner and forme prescribed, is a Wil-worship.

The Proposition is as cleare as the Sunne at noone day.

The Assumption hath three parts:

1. The first is, That to heare or communicate with the present Ministerie of the Church of England, &c. is a part of Divine Worship and Service. Which cannot be denied.

2. The second part of the Assumption is: That it is imposed onely upon the pleasure and will of man. Which is evident, seing Man imposeth it vpon man, & God hath not in his word appointed their Offices callings and administration, neyther required any to cōmunicate with them in Church service, in maner and forme prescribed. Touching which, besides that we have spoken in the former Reasons, see in their owne books what themselves have published: a proof whereof in sundry particulars we have given both heretofore, and in this present Treatise.

3. The third part of the Assumption is: That it is of necessity to be done in Divine Service. Which is also out of all doubt: For the people stand bound to heare & cōmunicate with them, vpon payne of suspension, excommunicatiōn, paying twenty pound a moneth, &c. and God must have no solemne Worship in England, except it be in communion with the same.

Vpon all this it followes, That to heare and communicate with the present Ministerie of the Church-assemblies of England in maner & forme prescribed, is to do that which is a part of Divine Worship imposed onely by the will of Man, &c.



The second Argument, taken out of
the same Treatise.

IT is a sinne against God for Christians to partake with the Ministerie of such, as accounting themselves to be servants of Iesus Christ, yet do in the execution of their Ministry, give speciall Honour to Antichrist and his Officers.

But the Ministerie of the Church of England is such, as the Ministers account themselves to be servants of Iesus Christ, and yet in the execution of their Ministerie, give speciall Honour to Antichrist and his Officers. Ergo,

It is a sinne against God for Christians to partake with the Ministerie of the Church of England.

The Proposition is manifest and cleare to any that have an eye of Reason and any light of Divinity shining in it. For which see, 2 Cor. 6. 14--17. Rev. 18. 4.

The Assumption hath two parts; First, that the Ministers of the Church of England, account themselves to be servants of Iesus Christ. Which themselves will freely graunt. For here they say, that by way of Excellency they are so.

The second is, that they do in the execution of their Ministerie, give speciall honour to Antichrist & his Officers. Which is proved (If our adversaries will graunt, that the Pope is Antichrist, and the Prelates Antichristian officers) by this reason.

Such a conformity to Antichrist and his Officers in the Ministerie, as is not onely besides the word of God, but in a special manner derogatorie to all reformed Churches that have departed from the Synagogue of Rome, is a speciall honour to Antichrist and his Officers.

But

But the execucion of the Ministry of the Church of England, is such a conformity to Antichrist and his Officers. Ergo,

The execucion of that Ministerie, in the manner aforesaid, is to give speciall honour to Antichrist and his Officers.

The Proposition is without exception.

The Assumption is thus proved:

To execute a Ministerie vnder Antichrists Hierarchie, and that also by vertue of a calling received according to the popish ordering of Ministers, which is not onely straunge from the word of God and the use of all well reformed Churches in the world, but is also drawen out of the Popes pontificall, wherein he sheweth himself to be Antichrist most lively; that is to have conformity with Antichrist and his Officers as is aforesaid.

But such is the execucion of the Ministerie of the Church of England. Ergo,

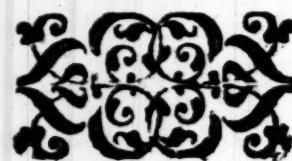
It is to have conformity with Antichrist and his Officers as is aforesaid.

The Proposition they will not gainesay.

The Assumption they have graunted and published, vidz, That they have an Antichristian Hierarchie and popish ordering of Ministers, straunge from the word of God and the use of all well reformed Churches in the world; And, that their Pontificiall whereby they consecrate Bishops and make Ministers and Deacons, is nothing els but a thing word for word drawen out of the Popes pontificall, wherein he sheweth himself to be Antichrist most lively.

Admon. to Parliam. treatise 2. section 14.

and 20.



THE THIRD ARGUMENT.

The third Argument, taken out of the same book of Mr Bradsh.
Twelve Arguments, and out of the London Ministers Ex-
ceptions, and Lincolnshire Ministers Abridgement &c.

If such be the estate of the Ministerie of the Church-assemblies
of England, as they are bound in their Ministratiōn vnto such
things, as the vsing of them in Church Service in manner and
forme prescribed, is a Wil-worship; a giving of speciall Honour to
Antichrist and his members; a performing of Honour more then
civill (even a Religious) onely to an humane Power and Authority;
a warranting of the like use of Iewish, Turkish, Paganisb, or
Popish observations; a doing of schismatycall Actions; an having of
spirituall Cōmuniō with the Idolatrous Papists in the mysteries of
their Idolatrie and Superstition; a mingling of Profane things with
Divine; an vsing of unlawfull things in Divine worship; an ad-
ministring of Sacraments that are not of divine institution; a so-
lemne acknowledging of spirituall Homage, to the spirituall vsur-
ped authority of Lord Archbishops & Bishops; an vsing of humane
Traditions and Rites enioyned to be performed in Gods worship,
as necessarie to salvation; an apparant meanes of the Damnation
of the sowles of infinite numbers of men, confirming them in Su-
perstition and Idolatry; a disgracing of the holy Scripture; a pro-
faning of the Sacraments; an approving of Popish errors,
and manifest vrtrubs; an observing of a Leiturgie which in
the whole matter and forme thereof, is too like vnto the Massē-
book, and hath in it sundry things contrary to the Word of God,
&c. If such (I say) be the estate of the Ministerie of the Church-
assemblies of England, then is it not lawfull to communicate with
them therein.

But such is the estate of the Ministerie of the Church-assemblies
of England.

Ergo,

It is not lawfull to communicate with them therein.

N

The

* Abridge-
ment of the
book delive-
red to his Ma-
jesty, by the
Lincolneshire
Ministers. p.
17. &c.

The consequence of the Proposition is proved by sundry reasons, alledged * by the Lincolneshire Ministers, though vrged by them but against the vse of their Ceremonies: which we will now apply vnto the communicating with their Ministerie and ministratiō aforesaid.

1. By the second commandement, which forbids all provocations vnto spiritual fornicatiō, as the seventh doth vnto that which is carnall.

2. By the commandement and direction God hath given vs in his word, † to separate our selves from Idolaters and Antichristians, and to be as vnlike vnto them as may be, specially in their religious observations; ‡ to abolish not onely all Idols but all the instruments of Idolatrie, and that so as we may best shew our + vtmost detestation to them and root out the verie memory of them, &c. † Levit. 18. 3. 4 and 19. 19. 27, 28. Exod. 23. 24. Deut. 14. 1. and 12. 4, 30, 32, 2 Cor. 6. 14--18. Apoca. 18. 4. † Gen. 35. 2, 4. Num. 33. 52. Deut. 12. 2. 3. 2 King. 23. 4, 5. Esa. 27. 9. and 30. 22. 23. Zeph. 1. 4. Apoca. 2. 14. 20. + Deut. 7. 25. 26. and 9. 21. 1 Chron. 14. 12. 2 King. 18. 4. and 23. 6. 8. Esa. 30. 22. Inde, 23. * Exod. 23. 13. Deut. 12. 3. Iosb 23. 7. Zach. 13. 26.

3. By the equity & reasons of these commandements which we find set down in holy Scripture. vize, 1. The detestation which the Lord our God (being a jelous God) beareth vnto Idolatrie and all the instruments and tokens thereof, as vnto spirituall whoredome. Exod. 20. 5. 6. Deut. 7. 25. 26. 2. That we cannot be said sincerely to have repented of the Antichristianisme Idolatrie or superstition whereby we or our forefathers have provoked the Lord, vntes we be ashamed of and cast away with detestation all the instruments and monuments of it. 3 Chron. 33. 15. Esa. 1. 28. 29. and 2. 6. 8. 9. 20. and 30. 9. 10. 11. 32. 2 Cor. 7. 15. 3. That we shalbe in danger to be corrupted in Religion and doctrine, and to be brought to ruine and destruction, if we conforme our selves to Idolaters & Antichristians in their Ministerie, ministratiō, ceremonies, & reteyne or partake with the monuments of their superstition, yea if we shew not al detestation vnto them. Exod. 34. 12. 15. Deut. 7. 4. 25. 26. Judg. 2. 13. Gal. 2. 5. Rev. 18. 4.

4. That our keeping of communion with the Ministers in such Ministratiō, will be a speciall meane to harden them in that vngodlynes. Ezech. 16. 54. 1 Cor. 8. 10. 5. That seing the Prelates are reveiled to be great Antichrists, and their Ministerie and constitutions to be great troublers of the Church at this day, it cannot but be very sinfull and hurtfull to reteyne or communicate with them. 2 Thes. 3. 3. 4. 8. 9. 10. 11. 12. Apoc. 17. and 18. chap. Lev. 18. 3.

6. By the judgment of the godly learned of all Churches & ages, who have

have constantly taught and given testimony to this truth, that Christians are bound to forsake and cast off the Ministryistration ceremonies & religious customes of Pagans Jewes Antichristians Idolaters & Hereticks, and carefully to shun all conformity with them therein.

And hitherto of such reas ons as are alledged by the Lincolnshire Ministers, as is aforesaid. Now for further confirmation of the Proposition, I will also annex these following ; being of like nature with the former.

1. The consideration of the many sinnes, and those also great and grievous, which ensue vpon such practise: as may appeare by the particulars noted here in the Proposition, & prosecuted in their Books.

2. Because the second commandement forbiddeth not onely *the making*, but also *the bowing downe* to any inventions & constitutions of men in the worship of God: And this prohibition of *bowing downe*, includeth not onely those that vse them, but such also as communicate with them therein. *Exod. 20. 5.*

3. Because the Lord requireth of vs to shew all vttermost detestation and forsaking of them, both by word & deed, even casting them away as menstruous cloths, and saying vnto them, Get you hence. *Esa. 30. 22.*

4. Because the imposition & observation of the things aforesayd, is not onely vpon the Ministers, but vpon the people also, & that both in their own persons and in their children. And why should not the people aswel as the Ministers stand fast in the liberty wherewith Christ hath made them free, and not be intangled agayne with the yoke of bondage? *Gal. 5. 1.*

5. Because the Lord hath not required this at our hands, that we should serve him by such a Ministerie and Ministrystration. *Esa. 1. 12.*

6. And finally, because the Lord hath straitly enjoyned vs to forsake all humane devises in his worship, and not

at all to partake with any of the sinnes of Babylon. *Deut.*
4.chap. Rev. 18.4. and 22.18.19. Of which sort, both
 they and we have proved that these are: as may be seen
 in their books and ours written hereabout. And thus
 much of the Proposition.

The Assumption is proved by Mr Bradsh. in his *Twelve Arguments*; by the London Ministers in their *Exceptions*; and by the Lincolnshire Ministers, in their *Abridgement of the Book delivered to his Majesty*: pag. 2—70. &c. compared with the *Canons of Anno 1603*. &c. The Arguments & other Treatises of the Ministers, shew the nature and vse of the things enioyned to be of such consequence. The Canons of the Convocation and other Lawes and constitutions of their Church, shew that the Ministers are bound to such a Ministratiōn: And that vpon payne of suspension, deprivation, degradation, excommunicatiōn, &c.

**Removal of*

Imput of De-
von & Corn-
wall Minist.

p. 36.

**Mr Bradsh.*
Argum. II.

Wherēpon some of them have written, that * not Paul himself, if he were living, should be permitted to continue his function, if he would not conforme: And, + the whole Solemne Worship and Ministerie of Iesus must stoupe and yeeld to these; And these must not stoupe or yeeld to them. Which howsoever they apply most vnto their Ceremonies, yet the grounds of their Arguments imply it also vpon their Ministry, and vpon the partakers therewith: as may appeare by that which hath ben sayd before; & which hereafter followeth.





The fourth Argument, taken out of the Admonitions
to the Parliament, written by the Preachers
seeking reformation,

If the Offices of the Archbishops, Archdeacons, Lordbishops,
Suffraganes, Parsons, Vicars, Parish priests, Stipendaries, and
the rest of that sort in the Church of England, be Antichristian &
contrarie to the Scriptures: then the people of God may not heare
or otherwise partake with their Ministerie in the worship of God.

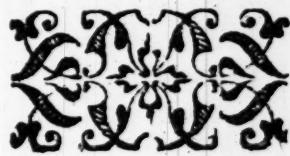
But the Offices of the Archbishops, Archdeacons, Lord-
bishops, Suffraganes, Parsons, Vicars, Parish priests, Stipendaries,
and the rest of that sort in the Church of England, are Antichri-
stian and contrarie to the Scriptures.

Therefore the people of God may not heare or otherwise par-
take with their Ministry in the worship of God.

The Proposition needs no proof. For what communi-
on hath light with darknes? And what concord hath
Christ with Belial? 2 Cor. 6. 14--17. Rev. 14. 9--12. and
18. 4. and 22. 18. 19.

The Assumption is their owne saying, and their plea
for reformation many yeares since. *Admonition to
the Parliam. treatise, 1. and 2. section, 14. 18.*

20. &c.



The 5.



The fift Argument , taken out of the Offer of Conference
or disputation, tendered by some of the silenced & de-
prived Ministers, to the Archbishops and Bishops, &c.

IF these Propositions be true , 1. That all matters meerly Ecclesiasticall, which are lawfully imposed vpon any Church, are such as may be concluded necessarily from the written word of God: 2. That all humane Ordinances vsed onely or specially in Gods worship, wherevnto they are not necessarie of themselves, are simply unlawfull: 3. That every true visible Church of Christ is such a spirituall Body politick, as is specially instituted by Christ or his Apostles in the New Testament: 4. That every true visible Church of Christ or ordinary Assembly of the faithfull, hath by Christs ordinance power in it self, immediate-
ly under Christ, to elect and ordigne, deprive and depose their Ministers, & to execute all other Ecclesiasticall Censures: 5. That the Pastor of a particular Congregation is the highest ordinary ecclesiasticall Officer in any true constituted visible Church of Christ: 6. That it is the Office of every true Pastor to teach and to governe spirituall onely one Church or Congregation im-
mediately under Christ: 7. That the Office & Calling of Provinciall and Diocesan Prelates is contrary to the word of God:
If (I say) these Propositions be true, then it is not lawfull to hear or have any spirituall communion with the present Ministerie of the Church-assemblies of England.

But the Propositions aforesaid are true.

Therefore it is not lawfull to heare or have any spirituall com-
munion with the present Ministerie of the Church-assemblies of
England.

The Major is of necessary consequence , and not to be denied: 1. Because their Ecclesiasticall matters Constitu-
tions

tutions Offices & Ministratior, called into question, can-
not be concluded from the written word of God ; but are
Humane Ordinances , never instituted by Christ or his
Apostles : And therefore are vnlawfull to be received or
bowed vnto in Gods worship . *Exod. 20. 4. 5. and 23. 13.*
24. Deut. 12. 28---32. 2 Cor. 6. 14---17. 1 Tim. 5. 22. and
6. 13. 14. Jude, ver. 3. & 23. Rev. 22. 18. 19.

2. Because by the consequence of these Propositions,
they have not in their estate eyther true Churches or true
Ministers. And with false Churches and false Ministers,
we may not have any spirituall communion. *Hos. 4. 15.*
Amos. 4. 4. 5. Ioh. 10. 5. Reve. 14. 9--12. and 18. 4. 5.

3. Neyther can it be but that such practise must needs
imply in them which do it, that eyther they hold the Pro-
positions aforesayd to be false (which they averr to be
true) or at least that they walk corruptly & halt between
two opinions . *1 King. 18. 21.*

The Minor is professed and published by themselves,
and offered to be mainteyned against the Archbishops
and Bishops and all their adherents, by the late silenced
and deprived Ministers in England. *Offer of Conference,*
pag. 1. 2.

Where also note, how themselves hold it lawfull, vpon
the Prelates proceedings, that * both the Ministers and peo- * *Offer of Con-*
ple of the Church-assemblies of England may leave their ordinarie ference, pag.

standing in those Churches. Which if it prove not

a lawfull separation like ours,
it wilbe found to be a
very schisme among
themselves.

(v)

39.



The sixt Argument, taken out of divers Treatises written in behalf of the Ministers of Devonshire, Cornwall, Lincolnshire &c. also out of the Admonitions to the Parliamēt, & out of Mr Cartwrights, Mr Vdals, Mr Jacobs, & other of their books, written of like argument.

IF these Assertions be true, 1. That that Church-calling for which the Scripture giveth no expresse warrant, is meerly usurped & utterly unlawfull: 2. That as it is not lawfull to bring in any straunge doctrine, so is it not lawfull to teach the true doctrine, under the name of any other function then is instituted by God; And, that God hath not onely ordeyned that the Word should be preached, but hath ordeyned also in what order and by whom it should be preached: 3. That the Word of God contained in the Writings of the Prophets and Apostles, is of absolute perfection, given by Christ the head of the Church, to be unto the same, the sole Canon and rule of all matters of Religion, and the worship and service of God whatsoever: And that whatsoever done in the same service and worship cannot be iustifyed by the said Word, is unlawfull: 4. That a true visible Church is a company of men, ordinarily ioyning together in the true worship of God: And, that all such Churches and Congregations, communicating after that maner together, in divine worship, are in all ecclesiasticall mattersequall, and of the same power and authority, and that by the word and will of God they ought to have the same spiritual privileges, prerogatives, officers, administrations, orders, and Formes of divine worship: 5. That every established Church or Congregation ought to have those spirituall officers and Ministers which are enioyned by Christ in the new Testament, and no other: 6. That the ground of Church-government, is the Kingly function of Christ, who is the Head of the Church,

Church, and whom it properly concernes to make lawes by which to governe the Church. 7. That the Scripture hath delivered an exact platforme of Pollicie for the House of God which is the Church: And, The Word of God describeth perfittly unto vs, that form of governing the Church wh^{ch} is lawfull; & the officers that are to execute the same; from the which no Christian Church ought to swarve. 8. That the forme of Church-governement in England is an Humane ordināce; yea & the very same, by which Antichrist rose unto his intollerable Tyranny in Geds Church. 9. That it robbeth the Church of lawfull Pastors, Elders, and Deacons. 10. That Diocesan Bish^{ps} have not any place nor part at all in any true and proper visible Church of Christ. 11. That it is the naturall and immutable office of a Pastor both to Teach and to Governe (with the assistance of other Elders) his owne flock. 12. That the right & true Discipline Ecclesiasticall in each proper Visible Church, is one mayne part of the ordinarie meanes of salvation appointed by God for every soule: and that this in the Church of England is utterly Wanting. 13. That Diocesan Bish^{ps}, &c. do (by necessarie consequence) deny Christ the Saviour to be our intire and perfect Prophet and spirituall King (by taking away from him some proper parts of his Propheticall and Kingly Offices), impugne the Foundation of saving faith, and are contrarie to Gods Word. 14. That Christ is the onely teacher of his Church, and appointer of all meanes whereby we shoulde be taught and admonished of any holy dutie, & whatsoever he hath thought good to teach his Church, and the meanes whereby, he hath perfittly set downe in the holy Scriptures, so that to acknowledge any other meanes of teaching and admonishing vs of our duty, then such as he hath appointed, is to receive another teacher into the the Church besides him, and to confessē some imperfection in those meanes he hath ordeyned to teach vs by: If these Assertions (I say) be true, then is it unlawfull to have communion with the present Ministry of the Church-assemblies of England.

But the foresaid Assertions are true :

Therefore it is unlawfull to have communion with the present Ministerie of the Church-assemblies of England.

The Proposition agreeth with that of the former Argument, and addeth weight vnto it . For, besides that which there is sayd, it cannot stand with the Homage due vnto Christ the King and Head of the Church; with the sound acknowledgement of the sufficiency of the Scripture & word of God; with the carefull vsing of the means of salvation appointed by God for every soule; with the faithfull renouncing of all humane ordinances in Gods worship , and vtter detestation of Antichrist, &c. to have cōmunion with the Ministerie of the Church-assemblies of England: seing they are not lawfull Pastors or Ministers , having the naturall and immutable Offices appoin- ted by Christ, nor performing the worship of God accor- ding to the Canon of his word; but stand in subiection to Provinciall and Diocesan Bishops, receiving their Mi- nistry from them, and executing it vnder them , who are contrary to Gods word, and against the Prophecy & Kingdome of Iesus Christ: &c. So as to heare and com- municate with their Ministry, were to worship God af- ter an unlawfull maner, and to acknowledge other offices and meanes of teaching and governing the Church, then such as Christ hath appointed: and consequently to re- ceive an other Teacher & King into the Church besides him , and to confesse some imperfection in those offices and meanes which he hath ordeyned to teach & governe vs by. &c.

The Assumption is their owne, acknowledged & con- firmed by themselves in divers of their books : Namely,

The

The Removall of certaine Imputations layd vpon the Ministers of Devon: and Cornwall, pag. 22. 39. T. C. reply, I. Pag. 83. English Puritanisme, p. I. 5. 6. 12. 13. 24. The Demonstrat. of Discipl. pag 1. Admonit. to the Parliam. treatise, I. and 2. Sermon on Rom. 12. pag. 36. 37. Mr Jacobs Reasons proving necessity of reforming the Churches in England, pag. 33. 35. 51. 52. 53. The Abridgement of the Book delivered to his Maiesy by the Lincolnshire Minist: pag. 31. 32. 77. 78. &c.

And let it here be obserued, that although the case be thus cleare, by their owne writings, against their Church and Ministry: yet * they cease not to impute schisme unto vs for separating from them in such estate; they pretend that *the mayne cause of our separation, is because of their Ce-*
remonies; they hold and plead that the Churches of England, "Mr. Bradfb.
Argum. 12.
London Minis-
ters Protest."

Mr Jacobs,
Mr Hilders.
Mr Stones, &
others wri-
tings. &c.
as they be established by publik Authority, are true visible Chur-
ches of Christ; and that their Ministers, are faithfull Pastors, Mr Stones, &
others wri-
tings. &c.
and true Ministers of Christ, &c. Accusations, pretences,
opinions and pleas, that sort very ill with their Proposi-
tions and Assertions: and are so much the more straunge
in them, as they have, besides all the former Positions &
many other the like, affirmed expressly, that they lack
both a right Ministerie of God, & a right governmet of his Church
according to the Scriptures; that they have an Antichristian hie-
rarchie; & a Liturgy cull'd & picked out of the Popish dunghil
the Massbook full of all abominations; and that the controversie
betwixt the Prelates & them, is not for a cap a tippet or a surplus,
but for greater matters concerning a true Ministerie and Regi-
mencie of the Church according to the word. Which being once e-
stablished, the other melt away of themselves. Admon. to
the Parliam. treatise, I. & 2.

Thus have they written and iudged themselves heretofore. Now if their Church and Ministry were altered,

it would be knowen. But seing it is not, how is it that they keep not more to the greater matters in controver-
sie; but insist so much vpon the lesser, which would *mele away of themselves, if the other were once established?* And why blame they vs, for separating from their false Mini-
sterie, vnlawfull worship, and Babylonish constitution
of their Church? Or why consider they not, that the extent of their Propositions and Assertions reacheth, not onely to their Ceremonies, but also to their Ministry,
Leiturgie, and Church it self?

Now therefore if they can make to accord together, their judgement with their practise, their writings with their walking: it is more then tyme & needfull that they did it, & that they did it soundly from the word of God.

For as yet what do they els, but with one mouth both blesse and curse; and with the one hand build vp that which with the other they destroy, and so make themselves trespassers:

Gal.2.18.



The 7.

The seventh Argument, taken out of Mr Bradsh.
book aforesaid: Sidz, out of the tenth
Argument of that Treatise.

IT is a sinne against Christ the sole Head of the Church, to have spirituall communion with those Ministers, which in the administration of Divine things, do eyther by word or deed, solemnly professe & yeeld a spirituall Homage, to an usurped spirituall authority in the Church.

But the Ministers of the Church-assemblies of England, do even in the administration of Divine things, by solemne deed, professe and yeeld a spirituall Homage, to the spirituall authority of Lord Archbishops and Bishops, which is usurped. Ergo,

It is a sinne against Christ the sole head of the Church to have spirituall communion with the Ministers of the Church assemblies of England.

The Proposition may not be gaine said: For all spirituall power usurped over the Churches of God, is an Antichristian authority, and to communicate with those Ministers which professe spirituall homage therevnto, is to communicate with such as professe spiritual homage vnto Antichrist, which must needs be a sin against Christ the sole head of the Church.

The Assumption hath two parts:

i. *That the Ministers of the Church of England do even in the administration of Divine things, by solemne deed, professe and yeeld a spirituall Homage to the spirituall authoritie of Archbishops and Lord Bishops.*

Which is most evident, because they preach the word and administer the Sacraments by vertue of their calling received from the Archbishops and Bishops, who give them authority herevnto at their ordination,

O 3 saying

^{Book of ordaining Priests}
fol. 14.

saying to every one of them, * Take thou authority to preach the word of God, and to Minister the holy Sacra-
ments in the Congregation, where thou shalt be so appoin-
ted: Which things themselves cannot deny to be
meer Ecclesiasticall, Religious and spirituall Actions, in-
joyned among them to be done by offices & callings re-
ceived from the Prelates Ecclesiasticall and spirituall au-
thority: So as the doing of them by vertue thereof, must
needs be a solemne declaration of spirituall homage yeel-
ded to the same authority.

2. The second part of the Assumption is: That the au-
thority of their Lord Archbishops and Bishops is an usurped au-
thority. The confirmation whereof, Mr Bradsh. setteth
downe in these words following:

This is sufficiently proved of late by Mr Jacob, in his 1. Assertion by
many reasons. Onely because the weight of the Argument leaveth
upon it, I will vse one Reason.

Those Officers & Rulers in the Church that make claime to be of
Divine institution, chalenge to themselves Apostolicall authority
and iurisdiction as the onely Successours of the Apostles; to sit
onely in Moses chaire; To have sole power of the Keyes; To cut
from the visible Church, and receive againe: To have power of
creating & displacing all other ecclesiasticall officers; To be the
Universall Pastors of whole Dukedomes and Kingdomes, under
Whom all other Pastors are as Curates, &c. And yet for all this,
are such as stand and are supported onely by humane Traditions &
Ceremonies, such as a civill Magistrate may without sinne, put out
of the Church, and such as the true Churches of God may renounce
(and yet continue the true Church) as Antichristian Vsurpers &
spirituall Tyrants: (I say) all such Officers and Rulers exercise an
usurped authoritie in the Church:

But

Against bearing the Minist. of Engl.

III

But our Archbishops & Bishops are such Rulers and Officers as
are aforesaid. Ergo,
They execute an Vsurped power over the Church.

The Proposition may easily be iustified. For if inferiour officers, *vide*, Pastors of particular Congregations, have had & may have firme continuance in the Church, without these humane deviles and inventions; If the Magistrate cannot without sinne put them out of the Church; And if those can be no true Churches that renounce to have particular Pastours and Ministers over them, it must much more hold in such Church-officers and Rulers as these are, if their authority be lawfull & good: For whilst the Apostles lived, they needed not any humane Traditions and devises to support their authority: The Magistrates that sought to put them downe sinned with a high hand: And that was no Church, that renounced and disclaimed their Office, Authoritie and Iurisdiction.

The Assumption is as easily justified. For 1. they make claime & Title to all those Prerogatives before rehearsed in the first part of the Proposition, and vnto more then that, as shalbe proved if it be denied.

2. It is an Embleme of their owne, *NO CEREMONIE, NO BISHOP.* Ergo, *No humane Tradition and Invention, no Bishop,* Ergo, The office of a Bishop is supported by them eyther onely or specially.

3. Their Ecclesiasticall Iurisdiction is derived from the King, els it is a flat deniall of his Supremacie. Also themselves graunt in their last Tables of Discipline, That the King hath power to increase or diminish the Circuit of a Bishoprick: That he may make two or more Bishopricks of one, & one Bishoprick to be two or more: Yea what should hinder but that he may divide the Bishoprick of London into 800. For where God hath not defined the number of Parishes that a Bishop is to reign over, it must needs be a thing indifferent: In which by their owne Doctrines the King hath authority without sinne, to dispose. If therefore the King may as well (notwithstanding any thing in the Law of God) give the Keyes of the Church to everie particular Pastour of a Congregation, over his owne Congregation, as to a Bishop over a Diocesse, which taketh away the very Essence of an English Bishop, He may without sinne take away the very Office of the Bishop, which consists in having jurisdiction over many Congregations. &c.

4. There is no true & sober Christians but will say that the Churches of *Scotland, Fraunce, the low Countries, and other places* (that renounce such Archbishops and Bishops (as ours are) as Antichristian & usurping Prelates) are true Churches of God: Which they could not be, if the authoritie and prerogatives they claime to themselves, were of

of Christ, and not vsurped. For if it were the ordinance of Christ Ie-
sus, that in every Kingdome, that receiveth the Gospel, there should
be one Archbishop over the whole Kingdome: One Bishop over ma-
ny hundred Pastors in a Kingdome, and all they invested with that au-
thority and jurisdiction Apostolical which they claime *in re Divino*, to
be due vnto them, and to reside in them, by the ordinance of Christ,
certainely that Church that should renounce and disclaime such an au-
thority, ordeyned in the Church, cannot be a true Church but a Syna-
gogue of Sathan. For they that should renounce and deny such, must
needs therein renounce and deny Christ himself. Thus the Assump-
tion is cleared.

And thus the cause is yeelded, by themselves: who
in their owne writings speak and reason in such sort, as
hath ben shewed. Which I thought good thus to ap-
ply to their present estate, & further manifestation of the
truth. And thus much cōcerning these Argumēts & Rea-
sons. Which now I leave to the consideration of all that
are of judgement and conscience: exhorting them as they
^{1 Thes. 5. 21.}
^{Psal. 119. 59} love the truth and their owne good, to try all things by
the word of God, to consider their wayes, and to turn
their feet into his testimonies.

And I pray the Lord God of all glorie and goodnes,
to discover and consume the apostasie of Antichrist dai-
ly more and more; to make the light and power of the
Gospell of Christ shine forth and prevaile against all ene-
mies and hinderances; & to give his people of all estates
and nations to walk in the light and comfort thereof, to
the praise of his Name, and eternall life, by Iesus Christ:
who is God over all blessed for ever. Amen.

Ier. 50. 29.

*she mighty

Call together many against Babel, all that bend the bow, besiege her round
about, let there be no escaping for her: recompense her according to her work,
according to all that she hath done, do vnto her: for she hath ben proud
against the Lord, against the holy one of Israel.



A Table of some principall things conteyned in this Treatise.

THAT it is not lawfull to heare or have any spirituall communion with other Ministerie then that which Christ hath given unto his Church. — pag. 1. 17. 51. 63. 70. 78.
87. 93. &c.

That the Ministry given by Christ, is of Apostles, Prophets, Evangelists, Pastors and Teachers, spoken of Ephes. 4. p. 2. 4. 5. 7. 22. &c.

That the Ministers of the Church of England are none of these. — — — — — p. 3. &c.

Of the obiection made about hearing the Scribes and Pharisees. — — — — — p. 14.

That the Ministry of the Church of Engl. is the Ministry of Antichrists Apostasie. — — — — — p. 18. &c.

Of the Prelates being spirituall Lords, Diocesan and Provinciall Bishops, Antichristian usurpers, &c. — p. 19. &c. and p. 70. 71. 101. 102. 110.

Of the examples of Timothee and Titus alledged for them. — — — — — p. 22. &c.

Two Questions, about the ordinance of Christ, and the apostasie of Antichrist, touching the Ministry and government of the Church. — — — — — p. 26.

How the Ministers of the Church of England are made Deacons, Priests, Bishops and Archbishops: And whereunto they subscribe. — — — — — p. 30. &c.

That the Ministry of that Church obeyeth not Christ in his ordinance as their Prophet Priest and King. — — p. 39. 105.

That it is set against and exalted above the holy things and

A Table.

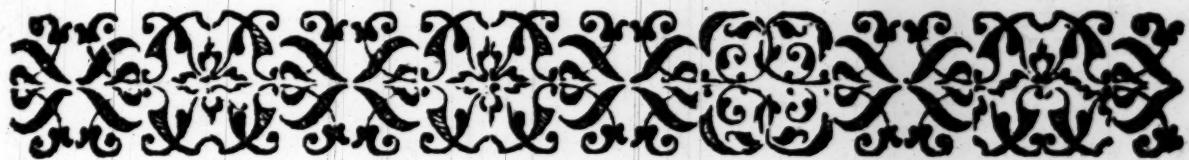
- and constitutions of Christ. — — — p. 41.
That it apperteyneth not properly to any estate, civill or ecclesiasticall, but onely to the body and religion of Antichrist. p. 42. 43.
That the King may and ought to supprese it throughouer his Dominions. p. 44.
That the Lord will abolish it, by the lighte and power of his Gospell, with the spirit of his mouth and brightnes of his coming. p. 45.
That the Ministers with the people in that estate worship the Beasts image, and receive his mark in the forehead or hand. p. 51. &c.
That they derive not their power and functions of Ministerie from Christ the head of the Church. p. 63. &c.
That though they be of good gifts and teach many true doctrines, yet it is no warrant to communicate with their Ministerie. p. 66. 75. 92.
That they work upon the consciences of men by vertue of a false spirituall calling. p. 70. 109. 110.
Of the Apostles not ceasing to preach in the Name of Jesus, at the commandement of the Rulers of Israel. p. 73. 74.
That the Ministerie of the Church of Engl. is a strange Ministerie. p. 78. &c.
Of the conspiracy of Corah Dathan Abiram &c. p. 79.
That it is unlawfull to present our bodies at false worship. p. 81. &c.
Of Naamans example alledged for that purpose. p. 82.
That the Ministerie of the Church of England is not from heaven, but of men. p. 87.
That it giveth honour to Antichrist, and is derogatory to the reformed Churches. p. 95.
Divers testimonies of their owne, and of the Martyrs & others, against their Ministerie and Church estate. p. 6. 13. 15. 21. 30. 33. 36. 41. 44. 59. 65. 73. 76. 79. 88. 93. &c.

Also

A Table.

Also the grounds of Mr Bradsh. Arguments, and of the
London, Lincolns hire, Devonshire, and other silenced Ministers,
their Exceptions, Abridgement, Answers, and Offers, applyed
against them.

p. 93. &c.



Faultes escaped.

Pag. 63. lin. 6. & 7. read thus: of Engl. is such as deriveth not.

Pag. 78. lin. 22. Num. 15. 39.

Pag. 85. lin. 8. will from the hote.

Pag. 94. line 29. (annex this in such of the books where
it is wanting) and God must have no solemne Worship in
England, except it be in communion with the same.

Pag. 95. lin. 19. put in the margent, Mr Bradsh. Argum. 2.

Pag. 110. lin. 10. annex this, And their owne reasons alled-
ged against the use of the Ceremonies do also prove it.
